

# The Messenger

"As the Truth is in Jesus."

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## THE MESSENGER.

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### Poetry.

#### SECOND SUNDAY AFTER EASTER.

I am the Good Shepherd.—FROM THE GOSPEL.

Loving Shepherd, kind and true,  
Wilt Thou not in pity come  
To Thy lamb? As shepherds do,  
Bear me in Thy bosom home;  
Take me hence from earth's annoy  
To Thy home of endless joy.

See how I have gone astray  
In this earthly wilderness;  
Come and take me hence away  
To Thy flock who dwell in bliss,  
And Thy glory, Lord, behold,  
Safe within Thy heavenly fold.

For I fain would gaze on Thee,  
With the lambs to whom 'tis given  
That they feed from danger free,  
In the happy fields of heaven;  
Praising Thee, all terrors o'er,  
Never can they wander more.

Here I live in sore distress,  
Careful, timid, every hour;  
For my foes around me press,  
Hem me in with craft and power:  
Not one moment safe can be,  
Lord, Thy lamb away from Thee.

O Lord Jesus, let me not  
Mid the ravening wolves e'er fall,  
Help me as a shepherd ought,  
That I may escape them all;  
Bear me homeward in Thy breast,  
To Thy fold of endless rest.

ANGELUS. 1657.

### Communications.

For The Messenger.

#### NATURAL AND SPIRITUAL IN HOLY SCRIPTURE.

##### XIV.

4. THE GLORY OF THE WORD.—The ideas of power, law, order, right and holiness, as we have seen, are not properly separate constituents in the formation of the Word, but are to be regarded rather as different modes of manifestation only for its general character expressed by the idea of truth. This is the fundamental, and therefore at the same time universal, distinction of all divine revelation. "Thy Word is Truth," it is said; and that at once comprehends in it all else belonging to it. As truth, it is strong, sure, holy, omnipotent, and eternal, having in it thus the very breath of the Almighty. And in the same way we are to think of what is said of its glory. That is not any separate quality joined to it as it were from abroad. It is simply the Word, in its general character of truth, flowering into its full significance; or say, rather, shining into open view as the beauty of holiness.

But to understand this again, it is necessary to call to mind what has been barely stated before in regard to all truth, considered merely as thought, or speech. It belongs in that view immediately to the understanding; which is universally dependent on the state of the will, and both thinks and speaks always, accordingly, in conformity with the reigning affection of the will whether this be good or bad. So with men: so with angels and devils; and so also with God. The divine wisdom in this way acts universally in obedience to the divine love. And so it follows, that the Word of God,

which is but the divine wisdom uttering the will of God's love, can never be really what it should be, when it is thought of only as intellectual truth, in abstraction from the power which is required to come in as it were from behind the understanding to make it complete. This interior power is not itself then, immediately what the true means in the understanding. In distinction from that, it is the good, however, whose secret is in the will; where, however, it is the fountain from which, as from the heart in the body, flows the tide of all actual life into the true; causing it to be thus in living reality, and power, and glory, what it would be otherwise only in dead outward form.

The glory of the Word now, is just this heaven-born vitality, proceeding from its own inspiration—its true interior soul or spirit—and making itself apparent in and through the outward letter of the Word; exactly as the soul of a man shines itself into intelligible (especially affectional) expression, through the outward letter of his face.

There is a close connection thus between glory and light; which goes again to show inward relation of glory to truth. For light and truth, as we know, are of such affinity that men are hardly sensible of a metaphor in using one term for the other. And indeed it is no metaphor or figure of speech, properly speaking, to call truth light, or to ascribe to it the properties of light. The relation between the two is not that of outward comparison. It rests on what at bottom is felt to be identity of nature, addressing itself to the spiritual sense of men as something far deeper than all their natural sense.

This comes upon us with overwhelming force in thinking of God. His very essence is light, as it is also love; the light being nothing else in fact but His love shining forth in such form. "God is light, and in Him is no darkness at all." He dwells in light unapproachable and full of glory. As He is "clothed with strength," so also He "covereth Himself with light as with a garment."

And so it is then with the works and ways of God. All through the Scriptures, the idea of light as derived from God, and showing forth the glory of God, is made to meet us in like mystical view. The idea of the divine in such form challenging our regard under cover of the natural, and lifting up at the same time, we know not how, into the felt sense of itself as something above and beyond nature.

But here again holds in full for what has been already affirmed of truth, large, namely, its absolute dependence on the Word of God proclaimed by the gospel of St. John. That Word we have seen to be no other than the Word Incarnate, advanced to full perfection in the self-sanctified humanity of our Lord Jesus Christ. There can be no truth in the world, and so also no expression of truth, either power, or order, or law, or righteousness, or light, except in the way of real devotion to the glorified Christ, who is at the same time the sense and only source of all that is in His own person. All lower forms of God's presence and working in the world whether natural or spiritual, have their origin here; and it is only as seen from Him, accordingly, that this can ever be at all intelligible.

So as regards the idea of light under consideration. Nothing can be clearer in the sacred Scriptures than its true restriction in this way to Christ as only fountain. "In Him was life," as said, "and the life was the light of men." "He was the true light, which lighteth every man that cometh into the world." "He is the light of the world," He testifies of Himself; "he that followeth Me shall not walk in darkness, but shall have light of life." Again: "I am come into the world, that whosoever believeth in Me should not abide in darkness."

What the man is in the natural world, Christ is thus declared to be in the spiritual world. And more than that, what He is in the spiritual world, is in reality at the same time for the natural world also; being, as we know, the common principle of both worlds; so that the natural sun itself must owe all its light to Him as the only one who has brought forth the creation of God. Which view, what can be more gross than to think of natu-

ral light as something coming before spiritual light, and somehow making way for it, under a sort of secondary less substantial character, through the medium of man's intelligence and thought? It is only the light which is in the Lord Himself as the sun of righteousness, and which flows forth from Him directly in the spiritual world, that can be said to have in it at all the true primitive substance of light. Before this all natural light pales into utter inequality and shade; as the world, for example, fell under eclipse on the mount of transfiguration, when the three disciples in vision saw the Son of man in His glory, His face shining as the sun and His raiment glowing with celestial splendor.

This light, of course, signs in heaven. The angels live in it. Nay, it enters into their very being. It forms their whole wisdom, intelligence, and thought; and offers to their outward vision all the glories of the heavenly world.

And because the kingdom of the Lord is one, it is the same light which irradiates also this kingdom universal on earth. The Church as a body, and every individual Christian separately considered, have inward communication with it. Not in the way indeed of open vision, as it is with the angels; our bodily senses preclude that. But still most really in the way of faith, which by joining the soul with the Lord brings into it the actual gift of the Holy Ghost in this form as the felt evidence and power of things unseen and eternal. To be thus in the Spirit, is to be not in darkness like the surrounding world, but in the light, and to walk in the true light as He is the light. Innumerable testimonies to His glorious mystery meet us in Holy Scripture, all showing that the true inward life of God's redeemed people is thus actually as the world of nature, even when they are in this world but inwardly; and that it is a light which moves and works in a higher degree of light entirely distinct from all mere natural light; an element that flows directly from the Lord in His glory, being no other in fact than that in which the angels are continually—the very light of heaven itself.

What else than this indeed is the "light of God's countenance," and the "shining of His face," in the Mosaic benediction and in the Old Testament at large? What else is it, to "walk before God in the light of the living" (Ps. lvi. 13); or to "walk in the light of the Lord" (Is. ii. 5); in distinction from those that walk in the light of their own fire, the sparks of their own kindling, of whom it is said that they "shall lie down in sorrow" (Is. i. 11). Is it not just in this sense that Christ is declared to be "a light to lighten the Gentiles and the glory of His people Israel?" (Luke ii. 32). And is it not just in this sense the prophet sings: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Is. lx. 1-3).

Here we see what is to be understood by the GLORY OF THE LORD; of which such incessant reference is made in the Scriptures under the view of the most substantial objective reality, while with men commonly it seems to evaporate into empty vision or mere outward rhetoric. As already intimated, it is nothing less than the substance of God's infinite goodness or love in Christ, shining out through His infinite wisdom as the light of truth, and so bringing to pass all the wonders and splendors of the new creation in Christ both in heaven and on earth. It is thus the very kingdom of our Lord, which He could enter and take possession of only by humbling Himself to the state of our common humanity, and in that humiliation meeting and overcoming the universal strength of hell; so as to render possible and real, first in Himself and then in the universe at large, the true idea of His kingdom in this form. That was the glory into which He entered by His death. That was the glorification on which He lays so much stress in His last hours; which was to make room for the coming of the Holy Ghost; and in which was to be comprehended through all ages the full reign of truth, righteousness, and eternal life, which He came into the world to establish.

Glimpses of this glory, for such as had sen-

sibility to perceive it, came out from time to time even in His humiliation itself. "The Word was made flesh," says St. John, "and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." On the mount of transfiguration especially, a short time before His crucifixion, it burst forth for a brief time in overwhelming, never to be forgotten magnificence and light. "He received from God the Father honor and glory," says St. Peter, "when there came such a voice to Him from the excellent glory, This is My beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." (2 Pet. i. 17).

The Old Testament, being everywhere full of Christ, abounds of course with references to His coming and kingdom in this view of glory and light in every way. Without having in mind indeed its central significance, for all divine revelation, none can read any part of the Jewish Scriptures with true spiritual intelligence. In the absence of this one idea, all is made dark; history and ritual, prophecy and psalm, are alike shorn of their sense, and carry with them no certain sound.

And so this of itself brings into clear view what is to be understood by the glory of the Word, the special subject of discussion here. It is the truth of the Word, carrying with it its own proper evidence and light and power, as being the Word of God and not the word of man, and as having in it therefore the very light of heaven itself, and the very breath thus of a real inspiration from the Lord of life and glory in heaven. To this it comes at last necessarily with the spiritual side of Holy Scripture, its inward sense in distinction from its outward letter. That can be nothing less than the substantive presence of the divine realities themselves, with which the Word of God is thus concerned. The Word of God is glorious, because the celestial glory of Christ and His kingdom is in it objectively, as part of its heavenly constitution; and I will add, also, because it is thus God's bow in the clouds, spanning the chasm which sin has wrought between heaven and earth, and arching it over, so to speak, with the otherwise impracticable promise and hope of eternal life.

J. W. N.

For the Messenger.

#### OBSTRUCTIONISTS.

BY ABOU BEN ADHEM.

As a rule, we have little patience with Obstructionists. A large proportion of the discord in churches comes from a class of persons, who, if one of them is on a jury of twelve men in a civil law case, is likely to stand out against the entire eleven associated with him. He feels hurt and indignant about "their stupidity and stubbornness." He knows he is right, and they are wrong. Therefore he must, "as a matter of conscience," struggle against them.

"Oh I was some power the giftie gie us," &c. Very often Mr. Obstructionist has more gold than grace, and forgetting that he professed to be a follower of the Prince of Peace, makes war on meek saints in his own spiritual house. They are poor it may be, but they are men and women of prayer. They keep the fire burning on the altar in their closets, and beside their hearth-stones. In all matters of sympathy, counsel, and Christian work, they are the anchors in their several churches, and the supports of their pastors. To a great extent, Mr. Obstructionist is often the reverse of all this. With grudging, yet with great flourish, he gives a small share of the money, which, in proportion to his means, he should give. The "part of the price," however, which he does bring forth, is made the excuse for demanding that this and that course he proposes, shall be pursued. The pastor, and others, whose shoes he may one day find himself unworthy to unlace, meekly suggest, possibly urge the idea gently, that this course would not be subservient of the "chief end of man." But the chief end of Mr. Obstructionist, is to glorify and enjoy himself. He therefore pompously and arbitrarily continues to demand that his views shall be met, or he and his friends will leave the church. Very often it would be well for the temporal as well as the spiritual welfare

of the church, if they would do that very same thing.

Mr. Obstructionist is not always a man of worldly wealth. He is sometimes a man who is simply possessed of porcine stubbornness. His chief sharpness is his extreme narrowness, mentally as well as morally. Obstructionist is often a woman who has never learned that "silence is golden." That speaking otherwise than well of an absent person is usually not doing as she would be done by.

These qualities and habits, quite as much as the dogmatism of creeds, result in those splits in churches, which put the Saviour to "an open shame in the house of His friends."

Most of our churches are organized on the Christian republican idea of majority rule. Most of them have this idea so embodied in their covenant of church fellowship, that Obstructionist literally breaks his or her agreement "before God, angels and men," in failing not only to abide by expressions of the majority, but to do so cheerfully as well as humbly and meekly. "Little children love one another." Remember it is very easy to be mistaken. Remember it is better to suffer wrong, than to do wrong.

It is no doubt sometimes the duty of the church to expel those who pursue the disintegrating course above outlined and suggested.

"Lord, is it I?" may well, often and earnestly, be the individual inquiry of each one of us respecting our position in the above relations. Otherwise we may one day find, to our eternal sorrow and terror, that the wrecker who throws a train off the track, or lures a ship into the breakers by false lights on the shore, does infinitely less harm than we do, if we pursue a "dog in the manger" course in the church. The wrecker only does harm to things temporal. We, by thus obstructing the car of salvation, do damage to things that are eternal.

#### THE BIBLE AND THE SCHOOLS.

It is an interesting circumstance that Germany, under the infidel lead, once drove the Bible from its schools, but has since restored it. The most learned land on earth, clearly divided between Catholic and Protestant, infidel and believer, scouted the idea that the Bible is to be excluded from the common schools. "I inquired of all classes of teachers," says Prof. Stowe, (Report of Elementary Instruction in Europe) "and men of every grade of religious faith, instructors in common schools, high schools and schools of art, of professors in colleges, universities and professional seminaries, in cities and in the country, in places where there was uniformity and in places where there was a diversity of creeds, and I never found but one reply, and that was, that to leave the moral faculty uninstructed was to leave the most important part of the human mind undeveloped, and to strip education of almost everything that can make it valuable. Every teacher whom I consulted repelled with indignation the idea that moral instruction is not proper for schools, and spurned with contempt the allegation that the Bible cannot be introduced into common schools without encouraging a sectarian bias in the matter of teaching." Horace Mann gives similar testimony. But the sentiments which Prof. Stowe describes are the result of a reaction itself produced by a battle on this very topic of the Bible in schools, and fought for eighty years on both sides with the keenest Damascus blades. The question of the relation of the Bible to national education is not a novel one. America will not enter upon its discussion without the light of historical precedents. These are not so far from being parallel to its own circumstances as to be without profound significance.—Jos. Cook.

#### "PREACH THE WORD."

There appears often a virtual distrust of the power of God's Word in the preaching of our day. A Christian minister thinks he must meet the enemies of the truth on their ground, and not on God's. He must argue with the materialist or the Pantheist on purely scientific or metaphysical grounds. He must enter the lists as a geologist, a biologist or a linguist. He must talk learnedly of the stone age, and pre-Adamite man, of protoplasm and natural selection. In order to do this, he must read all the philosophers and scientists, and become a cosmical Humboldt, while the Book of God must be proportionately neglected. Well, Satan gets him down into the world's arena, and is satisfied. He'll not convert souls or edify saints in that region, but he'll get many a commendation in the newspapers.—Dr. Crosby.



## Family Reading.

## THE MIGHTIEST BATTLES.

Oh, not upon fortified hill or field,  
Where foemen meet with sabre and shield,  
Are mightiest battles fought!  
Not amid warfare's wild alarms,  
In the roar of cannon, the clash of arms,  
Are grandest victories wrought!

Look abroad into the earth's sad homes  
Where fierce temptation stealthily comes,  
Followed by wan despair;  
Where souls are assayed by some merciless foe—  
By sin, hollow-eyed want or woe,  
And mark the conflicts there!

Only God and His angels pure  
Ever can know what they endure  
Who cope with these unseen foes;  
Only heaven, with its infinite rest,  
Can symbol the peace of the victor's breast  
When these perilous conflicts close.

## THE PERSONAL CHARACTERISTICS OF ST. BERNARD.

We have already reviewed the character, spirit and temper of the tenth and eleventh centuries—the gloom of the former, the reviving vigor of the latter, and are now prepared to see the relations of St. Bernard to that age in which he was so conspicuous a figure.

He was born 1091, in Burgundy, whose skies have ripened wits as well as vines; a land of hearty lives and merry Christmases; the land of Buffon, Diderot and Lamartine. His father was a wealthy, distinguished knight, of an ancient family, a man of devout character and noble manners. His wife, Alotta, was of intense religious spirit, and, like Agnes, mother of Henry IV, and Blanche of Castile, devoted to the Church. To use the language of Luther, this godly pair were "found walking in simplicity and humbleness of heart, who, seeing no good works in themselves, fled to Christ for salvation." Alotta, contrary to the usage of her day, nursed all her children, six sons and a daughter. Bernard was her third son. All of them were consecrated to God from their birth and trained by precept and example in His service. She was averse to pomp, thoughtful of the poor, and absorbed in religious observances. She felt that she would die on the Feast of St. Ambrose. She was, indeed, stricken with death the evening before, and asked the prayers of the clergy. With tranquil heart, though with failing voice, she gave her responses to the Litany till the words "By Thy cross and passion" were spoken, when, with lifted hand, she signaled the moment of departure, fell asleep, and joined the waiting angels.

If ever a mother's prayers determined the character of a son, those of Bernard's determined his. He was retiring, modest, studious, reproducing his mother's grace and his father's force. His sense of justice, his masterful energy, talent, and intense fervor of affection were united with fine intuitions and an almost ethereal moral nature. The feminine predominated, although the masculine was not wanting. He inherited the beauty of his mother; was rather above medium height, thin, with a transparent red-and-white complexion, and a reddish beard. His pale cheeks at times were fired with the warmth of lofty enthusiasm; yet his practical sense restrained every erratic tendency and made him the most controlling man in Europe for a whole generation.

He studied the Scriptures faithfully, as he had them; but he also loved Nature in her vastness and beauty even more than books. Said he: "Do not the mountains drop sweetness, the hills run with richness, and the valleys stand thick with corn?" In his conversation to God and in his struggles with temptation we see the fineness of his spirit. He was confident that God who had begun a good work in him would carry it on to perfection. His continued enthusiasm quailed before no obstacle. His courage was as perfect as his emotion was quick. He certified his followers of victory beforehand. No man ever trod this planet more free from any limitations by fear. Illusions of this fearlessness of spirit seem to us now like romance. When that fierce ruffian, the stalwart Count William of Aquitaine, raged like a mad beast, Bernard advanced to the door of the cathedral, bearing in his hands the sacred paten, and, in a voice of tremendous authority, exclaimed to the audacious intruder: "You have despised us the servants of God! Behold now the Virgin's Son! Your Judgement is here into whose hands you are to fall! Will you dare to despise Him as you have us?" Pierced, stiffened and paralyzed, the Count fell to the earth. When raised, he fell again, foaming at the mouth. Finally, when restored, he yielded to God's messenger, and then began a new life; his stubborn will broken by the tender yet terrific spirit of Bernard, even before him whose eyes to him had been prophetic of that august Being "whose eyes are as a flaming fire."

No wonder that the gift of prophecy and miracles was attributed to him, and that delirium, fever, ulcer, blindness and deafness were healed, it is said, by him. He claimed no grace in himself. As Neander says, it must have been "the solitary working by a higher life introduced by Christ into human nature," as when he lifted up his voice against the Castle Vertfeuil, and cried aloud: "Thou green tree, God shall dry thee up!" The walls were demolished and its noble lord died in beggary.

As a champion of law, virtue and piety he was inflexible. His influence shaped public policy in favor of the persecuted Jews and saved multitudes from massacre. Usurious Christians he proclaimed worse than Jews. Conversion was the best victory. So with other heretics he urged that persuasion was better than force.

Nothing could lead the Abbot of Clairvaux to become archbishop, though Milan, Rheims and Genoa sought him. His cell was little better than a leper's retreat; his food coarse; and yet his life in solitude was so alluring that William Thierry was ready to remain forever there as a servant. When the salt failed, Bernard prayed. A stranger soon called and left ten lires. "Nothing is so much needed by the Christian in this world as faith." One characteristic of this monk was his intense interest in the sufferings of Christ. The scholasticism of the Church was busy in abstruse discussions, while the martial spirit of others led them to contemplate the kingship of Christ. The infidelity of the age jeering at holy mysteries, was voiced in the query of Frederick II.: "How long is this imposture to continue?" The secret of Bernard's power was his tender, reverential spirit. Discoursing on the text "A bundle of myrrh is my beloved," he said that he had appropriated to himself Christ's trials, insults and griefs, and that in such contemplation there was wisdom. "My supreme philosophy is to know Christ and Him crucified. These things are always in my mouth, as you know; and always in my heart, as God knows." Yet there was nothing in this contemplative attitude of Bernard enfeebling to his spirit; but rather a stimulus, united as it was to an active, practical temperament.

In his ecstatic meditations there came to him a sense of the amplitude of heaven and the friendly interest which subsisted between it and earth. Christ appeared to him, he said, and the Mother of Christ, as well as his own mother. Yet in his visions there was no lack of sanity. No artisan in his craft or tradesman in his vast affairs was more exact or practical than Bernard. He ruled his monastery with firmness, justice and carefulness. He was almost a Puritan iconoclast in art. "He preached the best among the fathers," says Luther. Nothing was too trifling for him to notice, as nothing was too great for him to attempt, as was illustrated in a letter relative to a stolen pig, which he penned late in life.

The roots of this unique character we find in the past, and we trace its nurture in his childhood and its steady development through life, and so open the secrets of that power he wielded in those stormy times. Bernard stands in strange contrast to all the leading characters already noticed. In the frailness and beauty of form, he seemed a palpable spirit on its way to heaven. Near to death, weary and sleepless, he said: "Pray that Christ delay not my departure; but guard it that the adversary find no place of assault." Then, lifting to heaven "his dove-like eyes," he serenely passed away, to enjoy the perfect felicity of those who are forever with the Lord.

I cannot but feel that that saintly mother who died eight hundred years ago in Burgundy has modified the civilization of the age in which we live; and that she has left the touch of her hand immortal on your heart and mine!—*Dr. Storrs in Princeton Lecture.*

## BLUSHING BEFORE A BEGGAR GIRL.

A touching begging story is told by the *Pittsburgh Telegraph*. A young man who had been on a three days' debauch wandered into the reading-room of a hotel, where he was well known, sat down, and stared moodily into the street. Presently a little girl of about ten years came in and looked timidly about the room. She was dressed in rags, but she had a sweet intelligent face that could scarcely fail to excite sympathy. There were five persons in the room, and she went to each begging. One gentleman gave her a five-cent piece, and she went to the gentleman spoken of and asked him for a penny, adding, "I haven't had anything to eat for a whole day." The gentleman was out of humor, and he said crossly: "Don't bother me; go away! I haven't had anything to eat for three days." The child opened her eyes in shy wonder and stared at him for a moment, and then walked slowly toward the door. She turned the knob and then after hesitating a few seconds, walked up to him, and gently laying the five

cents she had received on his knee, said with a tone of true girlish pity in her voice, "If you haven't had anything to eat for three days, you take this and go and buy some bread. Perhaps I can get some more somewhere." The young fellow blushed to the roots of his hair, and lifting the sister of charity in his arms kissed her two or three times in delight. Then he took her to the persons in the room, and to those in the corridors and the office, and told the story and asked contributions, giving himself all the money he had with him. He succeeded in raising over \$40 and sent the little one on her way rejoicing.

## THE PANSY.

The pansy, now so well known, and so popular over the civilized world, and called by a dozen different names, is the child of the simple little annual, heart's-ease, or violet, of Europe, and, perhaps, of America, though it is thought to be only a naturalized citizen of this country. This flower has many names; indeed, every country gives it a pet name. Fringed violet, trinity flower, butterfly flower, love and idleness, step-mother, johnny jump up, are among the most common, while the French call it pansee, from which the English name, pansy, is no doubt derived.

When observing how these flowers flourished in the moist climate of England and Scotland, and how they seemed to revel in the bogs and mists so common in these countries, we feared that America could never produce good pansies, at least, only well north. Experience, however, has proved that our fears were unfounded. By growing seed from plants of the most compact habit, and that bear the sun best, we have pansies that rival those of any part of the world, and of strange to say, the finest and largest we have ever seen were from the far south in the vicinity of Charleston, South Carolina. The southern winters are wonderfully adapted to the growth of the pansy.

We are not aware when the viola was first introduced into gardens, but in a floral work published in 1732 it is described and illustrated with a colored plate, and the flower is very little removed from the wild type. It was about seventy years ago that it first received the attention of florists, and the honor of calling the attention of professional florists to the pansy belongs to a lady, who, when quite young, was so pleased with the little flowers that grew scattered about her father's garden that she transplanted the best into a small heart-shaped bed, and enlisted the interest of the gardener in their behalf. He soon succeeded in making such improvement in the flowers that nurserymen and florists saw the advantages that might be derived from their culture, and soon these became a pansy fever all over the country, and this flower became one of the choicest gems of the garden, as it now is. —*Vick's Magazine.*

## TACT.

It was once Causeur's good fortune to spend a few days in the modest home of a friend of slender means—a home that was all that its owner could make it, yet lacked many things that would have made it more comfortable and convenient. During Causeur's stay two guests were entertained at tea, both of them men of means and wide acquaintance, accustomed to all the luxury that wealth can give. But they were widely different in their behaviour. The first dwelt upon the fact that the house was in an out-of-the-way spot, and that there were few or no neighbors. At table he told of the delicious tea he had drunk at the house of one friend, of the rich tea service he had seen upon the table of another, of the rare old china that was used in his own household, and of the dainty meals he had eaten from it. In the cramped little sitting-room, after tea, he sat by the stove and talked of the delights of an open wood-fire, of his enjoyment of rare and costly books and pictures, and twenty other things that the host, of whose hospitality he had partaken, did not and could not possess. When he was gone it was clear, although nothing was said, that his visit had caused pain, that it had made the wife feel her straitened circumstances more keenly than ever, and cast a shadow over her husband's thoughts. The next evening came the other visitor. He brought good cheer in his very face. The room, he said, felt so warm and comfortable after his walk, which, he added, was the very thing to give a man a good appetite for his supper. At table he spoke of everything that was nice, congratulated his host on having such a snug little home, apologized for eating so much, but couldn't help it, because it was "so good" and tasted "so homelike," liked the old black teapot because it was just like the one his mother had when he was a boy, and told his hostess, who was all smiles and as happy as a queen, that she ought to thank her

stars that she had no gas or furnace to ruin the flowers that made her room look so cheerful. After tea he insisted that the children should not be sent to bed "just yet;" said he wanted to tell them a story, as he did; and when he had done, and had kissed them good night, they trudged off up stairs with beaming faces, under the guidance of a mother who felt that a ray of real sunshine had entered her home, making it better and happier for all time.—*Boston Transcript.*

## AS CHILDREN FOLD THEIR SLEEPY FACES.

As children fold their sleepy faces  
Within the breast that gave them birth,  
So do the dead, in quiet places,  
Turn them to thee, O Mother Earth.

We are not coming to a stranger;  
To thee our friends for quiet went;  
And in thy lap, through calm and danger,  
Our little life hath all been spent.

And as we, travelling ever nearer,  
Touch in the grave God's garment hem,  
Thou art to us, O Earth, the dearer,  
For all that thou hast done for them.

On thy firm lips forever closes  
The awful secret kept in thee,  
And thy calm face no line discloses,  
Of earthly guilt or misery.

For be thy grave by land or billow,  
To travel in its midnight inn,  
'Tis but the turning of a pillow,  
To cool the fever-flush of sin.

I know not to what worlds beyond thee  
Those sleeping travelers are bound;  
I only know the flowers that frond thee  
Are breathing pity all around.

Banquet of Rest! Affection's roses  
Shall drink to thee, O Mother Earth,  
In golden wine, where love reposes  
The pledge of an immortal birth.

Against a grave within a garden,  
Rose-buds by night beat out their breath,  
Till to God's knock they seem to harden—  
'Twas Beauty calling unto Death.

Sleep knew that sound, and there immortal  
Christ rose out of the rock-tombed clod;  
And in its bright and shining portal,  
At midnight stood—the Son of God.

—*Presbyterian.*

## THE INFLUENCE OF BOOKS.

A little incident in the life of the poet Coleridge shows of how much importance in shaping his future destiny are the rich acts of even a boy. The poet in after years said of himself: "From eight to ten I was a day dreamer and a gluttonous devourer of books."

He was at that period an attendant at the "Blue Coat School," and one day while walking along the street, his mind was busy as usual in visionary dreams of his favorite hero, and he imagined himself swimming across the Hellespont. In this fancied voyage, he was throwing out his arms as if in the act of swimming, and ran one hand against the breast-pocket of a gentleman who was approaching him from the opposite direction.

"What!" said the gentleman, "so young and yet so wicked; you tried to pick my pocket."

"I did not, sir," sobbed the frightened boy; "indeed, sir, I did not mean any such thing."

"Well, what were you doing with your hand so near my coat?" inquired the gentleman, now evidently softened in the boy's truthful face.

"I thought I was Leander and that I was swimming across the Hellespont," was the ready response, "and I did not think of my hands coming in contact with any one in the water."

The gentleman laughed heartily at the novelty of the incident, and was so favorably impressed by the boy's simple-heartedness, and frankness, that he gave him a ticket of admission to a circulating library in Cheapside. He rightly judged that this readiness of access to books would be the highest possible gratification to such a youth; and herein was probably laid the foundation for the subsequent career of the poet Coleridge.

His wonderful metaphysical and philosophical talents were thus developed, and his rare colloquial powers, cultivated by converse with books, till in "linked sweetness" he poured forth the melody of his cultivated genius, to the delight of all about him.

His mind was fed, but the soul starved; and when near the close of his life, he frequently lamented that with an intellect such as few men of his age had been blessed with, his career, in all purposes of life, had been a failure. Had the religious element mingled more largely in the books of which that circulating library was composed, how different might have been the career of this gifted man.

Books, even more than other surroundings, carve their features upon the minds and hearts of the young and impressible; and too much care and judgment cannot be exercised in the selection of the literature of the school and family. All about us, sown broadcast over the whole land, is a literature reeking with infidel-

ity, pollution, and extravagance. Let us see to it that such books are crowded out of our houses, by the introduction of those worthy to be read; and the false principles they inculcate, out of the hearts and minds of our children, by laying the foundations of that true wisdom which cometh down from above; by a knowledge of God's holy word, a reverence for His Sabbaths, and a spirit of obedience to His laws.—*Am. Messenger.*

## A PLEA FOR FANCY-WORK.

Men exclaim against it as foolish; utilitarians, as a waste of time; while philanthropists too often denounce it as wicked. We would reply to the first that no work, however small, is worthless if it add to the cheer and attractiveness of home. To the second, that neat, diversity, and change of interest are usually real economy rather than waste of time. And bid the third look to the hill-sides, where soon the "blossoming trees" of countless orchards will be tossing their fragrant "foam of promise" against the blue spring skies, and remember that the same Hand crowned the earth not only with fruitfulness, but beauty, so that even the fields of corn fluttering soft wealth of silken tassels, and of wheat bending the ripeness of their golden heads, are a perpetual delight not only to the eye of the husbandman, but the artist. Perhaps the mother may sometimes forget her mending over her tidy, but so she might over her book; and is she for that reason to renounce everything aside from her routine tasks? And true as it is, to whoever strives for self-culture, that spare moments are the "gold-dust of time," yet often the mind is too weary with the friction of trial or care to enjoy even the favorite author. But more than all, with most women fancy-work is the one expression for the æsthetic sides of their natures—the artistic taste that lies, though perhaps dormant, in the heart of nearly every woman. Few can be artists or sculptors, but to see silks and worsteds assume form and beauty under their fingers gives something of the same creative delight that in a fuller measure thrills the heart of Rosa Bonheur or Harriet Hosmer. We know a lady who, embroidering a table spread, and lacking patterns, gathered flowers from the garden for models. Was not hers the artist's skill, though she wrought without palette or brush? Moreover, the love of fancy-work is no sign of a weak or frivolous mind. Matilda of Flanders gave to England a history in her Bayeux tapestry. Madame de Maintenon sat at her embroidery in the midst of Louis XIV. and his ministers. Mrs. Somerville, we are told, could turn from her mathematical calculations and translations of *La Place*, to superintend her household, or embroider her children's frocks. Harriet Martineau, the writer on political economy, the friend of politicians and statesmen, prided herself on her skill in all fine feminine handicraft. Let women, therefore, not deprecate nor too much neglect their God-given love of beauty; rather let them feel a joy and pride in giving it most perfect utterance, rising, whenever possible, into higher and fuller forms of art, but when nothing better offers, making the most, by taste and skill and originality, of the much despised but by no means wholly despicable fancy-work.—*Christian at Work.*

## Useful Hints and Recipes.

**SOAP STONE GRIDDLES.**—The soap-stone griddle should be rubbed, after putting up one mess of cakes, with brown paper, before putting on the next, and before putting away should be well cleansed with sand paper. No grease is needed, and if cared for, as above directed, will always be sweet and smooth. It is better than an iron griddle, because there is no smoke or smell when baking cakes. If they are greased they will be spoiled. They may be a little rough at first, but using sand paper will soon make them smooth.

**TO COOK SPINACH.**—Pick over carefully, rejecting all decayed leaves, and wash in a large pail three times, then put it into an iron pot with no water except what adheres to it; as you drain it from the last rinsing sprinkle over a little salt, cover closely, set where it will cook without so roiling. Let it cook twenty or thirty minutes, till quite tender, cannot give the exact time, as that depends on the juiciness of the stalks and leaves. When done add butter and pepper, take it out in a perforated mold, if you have one, if not in a colander, and place over the pot to drain, cover closely to keep it hot while draining. Have two tablespoonfuls of cream put where it will get hot and some hard boiled eggs, ready sliced. When well drained put into a hot vegetable dish, stir in the hot cream, place the slices of egg over the top and serve hot.



## Miscellaneous.

## ANEMONE.

A wind-flower by the mountain stream,  
Where April's wayward breezes blow,  
And still in sheltered hollows gleam  
The lingering drifts of snow,—

Whence art thou, frailest flower of spring?  
Did winds of heaven give thee birth?  
Too free, too airy-light a thing  
For any child of earth!

O palest of pale blossoms borne  
On timid April's virgin breast,  
Hast thou no flush of passion worn,  
No mortal bond confessed?

Thou mystic spirit of the wood  
Why that ethereal grace that seems  
A vision of our actual good  
Linked with the land of dreams?

Thou didst not start from common ground,  
So tremulous on thy slender stem;  
Thy sisters may not clasp thee round,  
Who art not one with them.

Thy subtle charm is strangely given,  
My fancy will not let thee be,—  
Then poise not thus 'twixt earth and heaven,  
O white anemone!

—Scribner.

## Nihilism in Russia.

The attempt on the life of the Czar some time ago, taken in connection with the recent assassination of Prince Kravotkin and the attempted killing of General von Drentelin, attracts renewed attention to the secret order which now keeps the people of Russia in a state of terrorism. A brief sketch of the rise and progress of this dreadful society will, therefore, be read with interest. The birth of free ideas in Russia dates from a few years previous to the accession of Emperor Nicholas I., in 1825, at which time a secret society was formed, under the name of "Decabristy" (Decemberists), called after the month in which a revolution occurred at St. Petersburg. Citizens of St. Petersburg remember that terrible day, December 19, 1825, as one of dreadful carnage. All the principal streets of the capital were red with the blood of the victims. The principal leaders of this secret society were Pestel, Rylyeff, Bestuzoff Roumin, Mouravieff Apostol (all of whom were hanged), Ogareff, Bakounin, Herten Iskander, Satin and Touthokoff. Though many members of the society were hanged and thousands sent to Siberia by Nicholas I., many escaped or were unsuspected, and continued their work. The object of the secret organization was to dethrone Nicholas I., in order to form a constitutional government, with Constantine Paulovitch (an elder brother of Nicholas I.) at its head. Followers and members of the secret society established a journal in London, called the *Kolokol* (the Bell), whose proprietor and editor was the famous red revolutionist, Herten, (Iskander), who died in Switzerland a few years ago, an exile and under the death sentence of his native country. Herten's ideas were exalted, although he sometimes carried them to extremes. Possessing great power of language he acquired much popularity and a powerful influence over Russian youth, who received, secretly read and hid his journal as some sacred relic, believing in Herten as in God. The most remarkable of his productions published in the *Kolokol* were "Letters from This Side." They contain minute accounts of the most secret affairs of the imperial government, as well as the Czar and his family, together with the editor's views and hopes of the future of Russia. His sympathizers and agents penetrated the seclusion of the households of the highest circles of Russian society as well as the private chambers of officials. Herten's chief objects were to bring about a representation of the people, to sweep from the face of the earth every member of the Czar's family, the titled aristocracy and the priests, and to make an equal division of all lands. These letters contain much valuable historical material, from the fact that their statements, are true to the smallest details. His influence continued strong in Russia until 1858.

The boldness and fascination of his writings, promulgated everywhere, though secretly in Russia, had the tendency to encourage the formation of new societies under various names, such as "Young Russia" (Molodaia Russia), "Land and Freedom" and others, all having a common sympathy and purpose with Herten. Leaving in the background many of his opinions and views as belonging to a past generation, these societies advanced and adopted new ideas more in accordance with the new era of which they believed they saw the dawn. These ideas were first expressed through two popular journals, *Sovremennik* and *Russkoe Slovo*, which were suppressed about ten years ago by the Russian government, and some of their writers sentenced to hard labor for life in the mines of Siberia. Among these were Czernyshevski, who wrote the celebrated Russian romance, "What to do," Mikhailoff

(a poet) and others. The principal leaders of nihilism at that time were Czernyshevski, Mikhailoff, Antonovitch, Dobroluboff, Pissureff and Nietchaieff. Switzerland gave up the last named person in 1870, on the demand of the Russian government, under accusation of being one of the assassins of Ivanoff, a member of the nihilists, who attempted to betray their secrets. They had had opportunity to spread their nihilistic ideas through these journals under most favorable circumstances, as during the interval between 1858 and 1872 comparative freedom of the press existed, which had never been the case previous to that time. On June 7, 1872, an order was issued from the Czar giving power to the Minister of the Interior to punish any undue freedom of the press. Since then there has been nothing but persecution. The above men (except Nietchaieff) were well known and distinguished writers, exercising a powerful influence in the conversion of the opinion of the Russian youth.

The sympathies of the women were so far engaged that they became willing to make great sacrifices to show their total disregard of the existing customs of society. They cut off their long hair, and many entered professions. Many studied successfully, and became doctors of medicine. As such stand prominent the names of Souslova, Tagantzova and Pavlova. Following recklessly the examples of men, they affected contempt for the mere ceremony of marriage, and entered into the relation of wife without the performance of the legal formalities, declaring their intention of renouncing every timeworn custom as a trammel upon the freedom of thought and action. They ridiculed the old notions of their parents, pronouncing them "Oldfathers." They declared that they were no longer satisfied to be only well-dressed dolls, with painted faces, but demanded the rights which men enjoyed, and the same opportunities of knowledge; to have position everywhere, and to be useful members of society. "We shall resist our oppressors as enemies to the improvement and progress of women." Tourganieff, in his novel of "Fathers and Sons," attempted a contrast of the old and new generations, struggling for the defence of their respective opinions. But his story does not by any means afford a clear comprehension of the subject. It required a more powerful hand to represent faithfully the shadows and lights of the past and present of the social and political life of the Russian people.

Following this work appeared a series of letters by Oknerouzam (Antonovitch), published in the journal *Otscherki* (1864), under the title of "Confessions of a New Generation in Russia," seemingly prepared for the purpose of showing how little Tourganieff really understood, and poorly he had portrayed the true picture of the direction and progress of opinion among the liberal men of his country. He applied to these representatives of new ideas the name nihilists (from the Latin word *nihil*, nothing), conveying the idea that they believed in nothing and from that time the name has been retained and applied. There exists, and still exists, even in private life a terrible struggle between the old and new representatives. Children adopting the new ideas go to the extreme and disregard all respect or regard for the old order of things. They hold in contempt their parents, who retain cherished beliefs, and consequently the most bitter enmity often exists among those of the closest ties of relationship. Czernyshevski, in "What to Do," presents with great cleverness his opinion of the young generation of Russia. From 1870 the nihilists began to take decided and important action. The young men spread themselves through the different provinces, propagating the new ideas and the peasantry, presenting them with books and instigating them to revolution. Young ladies, even of the highest ranks of society, dressed themselves as peasants and sought menial employment, they might instruct others in their uliar views. Tombovskie, a wealthy prince, and moving in court circles, was discovered among peasant washwomen, with a like object. In the girls the young girls nearly all became converts, and no restrictions, no persecutions, have been able to arrest the rapid growth of nihilism. —N. Y. Herald.

## THE FLOWER OF LOVE WISDOM.

In the neighborhood of Jerusalem in a pleasant valley, which bears the name of Solomon's Garden, and where, according to a Mohammedan myth, a compact was made between the wise men and the geni of the Morning Land, which was written in blood, like the bond between Mephistopheles, nor in gold, our modern treaties, but with sage rose-water upon the petals of flowers.

In Paris, in the 19th century, an edict was issued re all Jews to

wear a rose on their breasts, as a distinguished mark.

In the Catholic Tyrol, in the present day, betrothed swains are expected to carry a rose during the period of their betrothal, as a warning to young maidens of their engaged state.

Roses have played, and still play, an important part in popular usages in many other parts of the world. In Germany young girls deck their hair with white roses for their confirmation, their entrance into the world; and when, at the end of life's career, the aged grandmother departs to her eternal rest, a last gift, in the shape of a rose-garland lies upon her bier.

Julius Cæsar, it is recorded, was fain to hide his baldness at the age of thirty, with the produce of the Roman rose garden, as Anacreon hid the snow of eighty under a wreath of roses. At mid-lent the Pope sends a golden rose to particular churches or crowned heads, whom he designed as especially to honor. Martin Luther wore a rose at his girdle. In this instance the rose serves as a symbol of ecclesiastical wisdom.

A rose was figured on the headman's axe of the Vehmergericht. Many orders, fraternities and societies have taken the rose as their badge. The "Rosicrucians" may be instanced. The "Society of the Rose," of Hamburg, an association of learned ladies of the seventeenth century, is a less known example. It was divided into four sections—the roses, the lilies, the violets and the pinks. The holy Medardus instituted in France the custom of "La Rosier," by which, in certain localities, a money-gift and a crown of roses are bestowed on the devoutest and most industrious maiden in the commune.

The infamous Duke de Chartres established an "Order of the Rose," with a diametrically opposite intention, the avowed object being the undermining of female virtue.

At Treviso a curious rose feast is, or was, held annually. A castle was erected with tapestry and silken hangings, and defended by the best-bred maidens in the city against the attacks of the young bachelors, almonds, nutmegs, roses, and squirts filled with rose-water being the ammunition freely used on both sides.

## HOW TO EXTINGUISH FIRES.

Better than all elaborate and costly apparatus for extinguishing fires are constant care and watchfulness, and quick and intelligent action on the part of those who first discover a fire in progress. The fire which at the beginning could be smothered with a pocket handkerchief, or dashed out with a bucket of water neglected a few hours lays in waste millions of dollars worth of property. If there is any time in which a person should be cool and calm, in perfect command of himself, it is when he discovers a fire that threatens the destruction of life and property. The first thing to do is to learn precisely where it is; the second, to consider the chances of extinguishing it. Of course, in cities an alarm should at once be sent out, but at the same time a vigorous effort should be made to put out the fire with the means at hand; for sometimes what the fire-engine is unable to accomplish, when it reaches the scene, can be done by one or two persons who act promptly before the flames have had time to gain headway.

First, then, do not be alarmed on account of smoke. Frequently there is a great deal of smoke before the fire has made much progress. Remember that one can pass through smoke by keeping his head near the floor, or by enveloping it in a wet woolen cloth. On entering a room to fight down a fire single-handed keep the door closed behind, if possible. A pail of water and a tin dipper in the hand of a resolute person can be made to work a miracle at the beginning. If the fire has progressed too far to admit of this course, and it is necessary to depend entirely on outside help, then see to it that every door and window is closed. By so doing, if there is a fire engine in the neighborhood, it will often be possible to confine the fire to one room.

Every person who stops at a hotel should take special pains before retiring to note the location of the stairways, so that in case of an alarm he can find his way out, even though the halls are filled with smoke. Never leave a room where there is an alarm of fire without first securing a wet towel, or, if possible, a wet sponge or piece of woolen cloth through which to breathe. If escape by the stair is cut off, seek an outside window, and stay there till help comes. Above all things be cool and have your wits about you. When a lady's dress takes fire, let her fall on the floor at once and call for help, in the meantime reaching for some rug or woolen cloth with which to smother the flames. There is nothing new in this advice; it has been repeated in one form or other hun-

dreds of times, but it will bear repeating thousands of times.—*American Builder*.

## Selections.

As Thou wilt; what Thou wilt; when Thou wilt!—*Thomas A. Kempis*.

There are many shining qualities in the mind of man, but there are none so useful as discretion.—*Addison*.

Never does a man portray his own character more vividly than in his manner of portraying another's.—*Richter*.

There is no wise or good man that would change persons or conditions entirely with any man in the world.—*Jeremy Taylor*.

Often the grand meaning of faces, as well as written words, may be chiefly the impressions of those who look on them.—*George Eliot*.

If there be one thing on earth truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly, and zealously cultivated.—*Dr. Arnold*.

If it be the province of true culture to avoid scandal and gossip and evil report, how much more is it the part of the true Christian to avoid all harsh judgment and to judge no one as severely as himself?

Sometimes God puts such wonderful sweetness into the doing of, or the refraining from, some little thing for His sake, that we wonder what makes us so happy about it, and cannot but be conscious that it is not exactly one's mere natural feeling; is it not a precious experience of great reward?—*F. R. Havergal*.

We have two things to do, to live and die: To win another and a longer life Out of this earthly change and weary strife: To catch the hours that one by one go by. And write the Cross upon them as they fly. So shall they lay their burden gently down, Sinking, perchance hard by, beneath the throne, Withdrawn anew into eternity.

'Tis hard to live by youth's fast bubbling springs, And treat our loves, joys, hopes as flowery things, That for awhile may climb the boughs, and twine Among the prickly leaves of discipline. Yet wouldst thou rise in Christ's self-mastering school, The very heart itself must beat by rule.

—F. W. Faber.

## Science and Art.

Professor Tate has found that india rubber, after having been stretched for years and become permanently strained, or if it be stretched while warm nearly to rupture, will recover its former dimensions when it is dipped into hot water.

If the results of certain experiments noted by Mr. Sergius Korn, of St. Petersburg, have been accurately determined, steel is far less subject to deterioration than iron when exposed to the action of salt water, and is consequently better adapted to the skin-plates of ocean-going vessels. Of course, as he says, much will depend upon the specific gravity or compactness of the plates.

Many hundred years ago the Aztecs acquired wonderful skill in weaving the feathers of tropical birds into pictures. The art has been preserved, for the Custom House officers at New Orleans have seized a lot of the curiosities, fresh from a coast town. Some of the pictures now in the hands of the officers are upon small cards, representing tiny birds; the background, the stem or twig upon which the bird rests, and the bill and claws of the bird are painted in colors; but the rest of the picture is made of beautiful feathers, prettily woven.

The wonders of the Yellowstone are still coming to light. Mr. P. W. Forrie, the superintendent of the Yellowstone National Park, recently delivered a lecture on the natural curiosities of that region, in which, as reported in the *Scientific American*, he described, as one of the most notable, a mountain and a road of glass. This mountain, which is of pure obsidian glass, is near the foot of Beaver Lake, and rises in columns and countless huge masses many hundreds of feet high, from a hissing hot spring. The steep, smooth surface was, of course, a barrier to the progress of explorers, not even an Indian or game track being discoverable over it. Great fires were built on the glass, to thoroughly heat and expand it, after which cold lake-water was dashed on it, causing the glass to suddenly cool and large fragments to break off from the surface. These were broken into small pieces with sledges and picks, and thus was constructed the only glass road on the continent. This glass is very hard, and is used by the Indians for making unequalled arrow heads, weapons and tools. The eastern palisade of the grand canon of the Gibbon river, for about two miles, also consists of vertical pillars, hundreds of feet high, of this glistening black, yellow, mottled or banded volcanic glass.

## Personal.

M. Victor Hugo is at present remarkably well; his keen black eyes sparkle as of old, and his white locks and beard wave luxuriantly about his handsome face.

The Emperor of Germany is taking great care of himself at present that he may be able to enjoy the festivities which are to celebrate the golden anniversary of his wedding. Only one other member of the House of Hohenzollern has attained to this anniversary—this one was Frederick the Great.

Dr. Richard S. Storrs, a part of whose lecture at Princeton we print elsewhere, is said to be the finest pulpit orator in America. He has both power and polish; his preaching without notes has added much to his power; his manner is stately; you find the eloquence in the depth and pathos of the thought rather than in the flourish of vehement utterance. He introduced into the church service the responsive reading of the Psalms. He wears the clerical black silk gown, and may be counted a man of the past and of the present, attached to the old ways, but progressive as a thorough student and earnest teacher.

It is related of Thomas Carlyle that he lent his MS. of the French Revolution to the late Mr. Mill, who in his turn lent it to Mrs. Taylor. She, through some unaccountable carelessness, allowed it to drop from her hand to the floor (the lady cannot have slept over that most glowing and picturesque of narratives?) without picking it up, and the next morning a housemaid duly lighted the fire with the priceless leaves. Mill went to recount the mishap to his friend, and looked so thoroughly miserable that Carlyle, so far from uttering a syllable of reproach, was at much pains to console him. But the loss was a real calamity, for Carlyle had kept no copy, and the rewriting of the work he has described as "anguish." It was accomplished in six months. Less tragical is the story of Mr. Carlyle and his next door neighbor, who kept a cock. The bird, like the gallat nation he typifies, would crow—loudly and often. Mr. Carlyle, driven wild by the disturbance, and finding the proprietor of the adjoining house unamenable to the voice of reason, could devise no better way out of the dilemma than to buy the house in question, a feat which he found sufficiently easy of accomplishment. But as soon as the next door neighbor on the other side heard of the price that had been paid to get rid of that loquacious cock, he hastened (alas for human nature!) to purchase a cock with even stronger lungs than the other. Mr. Carlyle, with a sigh, abandoned the struggle against destiny.

## Books and Periodicals.

LITTLE'S LIVING AGE, No. 1819, April 26th, 1879. This excellent periodical, which we commend to our readers, as a kind of condensed library, does not flag in its interest. The contents for April 26th are: The Progress of Greece, *Macmillan's Magazine*; Sarah de Berger, by Jean Ingelow, *Advance Sheets*; Bourbon, *Fraser's Magazine*; The Bride's Pass, by Sarah Tytler, author of "What She Came Through," "Lady Bell," etc. Part X., *Advance Sheets*; Ancient Egypt, Part II., *Contemporary Review*; The Intellectual Status of the Aborigines of Victoria, *Spectator*; The Ruin of Szegeid, *Spectator*; Topiary Gardening, *Gardener's Magazine*; The Haddock, *Fishing Gazette*. Poetry: An Easter Idyl, Irish Song, Mortality.

SCRIBNER FOR MAY.—The increase in sales of this splendid magazine has been nearly twenty thousand copies, and the edition in England has doubled. The May number, of which 95,000 copies are sold, opens with a frontispiece portrait of Dr. Oliver Wendell Holmes, by the artist Eaton and the engraver Cole. The opening paper is by Sofia Bompiani on the "New Museum in Rome," which has become the center of the enthusiastic interest of "New Italy," and which has not before had a hearing in the magazines. Among the objects of art recently excavated and now in the museum are statues of Urania, of Commodus as Hercules and as young Hercules, some exquisitely carved sarcophagi, a rhyton or fountain, a terracotta bas relief representing the parting of Theseus and Ariadne, a bronze therses or Roman sacred car, all of a unique and interesting character; of these illustrations are given with the paper.

An unbacked account of the varied and peculiar phases of New York wharf-life is given in "A Day on the Docks," by Charles H. Farnham, a new writer, with noteworthy illustrations by Vanderhoof and Muhrmann. A paper of a biographical and critical character on the two distinguished violinists, Wilhelmj and Krumpholtz, is contributed by J. R. G. Hassard, the well known musical critic, and is accompanied by vigorous pen sketches of the two virtuosos by the artist, Wm. M. Chase.

A paper on "The Pastoral Bean," by John Burroughs, contains much original observation conveyed in that writer's delightful style. It is illustrated by Mrs. Mary Hallcock Foote.

The first of the series of papers on Brazil, by Herbert H. Smith, already announced by the publishers of SCRIBNER is given in this number. These papers are the result of the author's three visits to Brazil, two of them in the immediate interest of the magazine, and special care has been taken to make the series complete and accurate.

A practical discussion of "Village Lawn Planting" by the horticulturist, Samuel Parsons, Jr., shows what can be done, by judicious treatment, with a village lot 50x150 feet. The paper contains valuable incidental suggestions about general principles of lawn-planting (color, form, grouping, vistas, etc.), and is accompanied by illustrations and a working-plan.

In fiction, the number contains the seventh installment of Mrs. Burnett's novel, "Haworth's," which is receiving high praise from readers and critics, and also a short and tragic "Story of the Latin Quarter," by the same author, dealing with artist life in Paris. Another complete sketch by A. A. Hayes, Jr., entitled "A Man Without Ethicalness," reflects an aspect of human nature likely to be overlooked. The first part of Miss Adeline Trafton's two-part story, "A Narrow Street," is here given, the name having been changed from "Ahab," which was pre-empted by a story published by Lee & Shepard.

Other papers are "Three Days in Sussex," a charming description in a light vein of English country-house life (by an anonymous writer); "A Pilgrimage to Vallombrosa," by Theodore R. Bacon, and a sketch of Richard Henry Dana, by James Grant Wilson, including Dana's account of the episode of the acceptance of "Thanatopsis" for the "North American Review."

The poetry of the number includes "At Odds with Life," a dramatic studio poem, by David L. Proudfoot; "The Four Konaas," a ballad by Charles de Kay; "False and True," a recent sonnet by Dr. Holland (the only one ever written by him); "Two Sermons," by Austin Dobson; and other poems by T. W. Parsons, Mrs. Platt, L. Frank Tooker, R. W. Gilder, Marie Mason, H. N. Powers and Lloyd Minin.

In "Topics of the Time," Dr. Holland discusses "Vulgarity in Fiction and on the Stage" (saving a good word for the "Pinafore"), "Church Music," and "Art Criticism," etc.

ST. NICHOLAS FOR MAY.—Has a May-song in it, and a coronation, or may, but no May Queen. It is a sort of story number, and has nearly forty pictures. Besides the two serials, there are: a spider story, an elephant story, a gunpowder story, a bear story, an astronomical story, a mythological story, a botanical story, a mathematical story, a story of a girl who couldn't, and more than one of girls who could, besides an astounding tale of a boy who made a man and found him a very difficult person to manage.

A stirring account is given of how "The Big Bear of Wawatola" was hunted and slain—the closing struggle being shown in a striking picture by W. L. Sheppard.

The "Land of the Powder-Players"—Morocco—and the wild sports, on horseback and afoot, of its dark-skinned warriors, are described by Ernest Ingersoll, with a set of seven illustrations.

Harriet Prescott Spofford's story of "The Boy Astronomer" concludes by carrying him to the Observatory and telling what he there did and saw. Kate Gannett Wells, in "She Couldn't," a narrative of girl-life, warns all whom it may concern to find out what they cannot do. The pictures in these two stories are by Reinhart and Eytzinger.

Mary Mapes Dodge, the editor, contributes a poem for May-day; and Mrs. E. T. Corbett, in some comical verses entitled "The Three Wise Couples," winds up the adventures of the Three Wise Women and the Three Wise Men, their absurd doings being shown in two full-page pictures by L. Hopkins.

WIDE AWAKE FOR MAY. CONTENTS.—Frontispiece, The Language of Birds, Jabbabber, Boston Whitting School, A Spring Oudie, The Dogberry Bancho, Mexican Water Carriers, The Daub Spinner, The Lazy Pink Hen, My Little Love, Seeing the World, Our American Artists, Master Tony's Experiment, The First Fly of the Season, Royal Lowrie's Last Year at St. Olave's, The Dancing Cow, The Story of English Literature for Young People, Revenge, Foe! The Wishing-Cap, Talking by Signals: for Boys, A "Boston Rosebud" Boy, Don Quixote, Jr., Chipmunk, A Mem-o-ry, A Very Bad Attack of the "Sulks," Tangles, Music.



## The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,  
Rev. T. J. BARKLEY, D. D.,  
Rev. A. R. KREMER, } Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, APRIL 30, 1879.

## THE TERRORS OF NIHILISM.

The situation of affairs in Russia is certainly very grave and alarming. There is a wide-spread, well organized, yet almost impalpable element of discontent, which proceeds upon the ground, that nothing but the overthrow of the government will make things better, and the efforts of the Nihilists, of which we print some account in current numbers of the MESSENGER, seems to be to get rid of the present dynasty, without regard to the anarchy which would certainly reign, if the proposed changes were suddenly and violently effected. Between the present state of things, and future reconciliation of contending forces and factors, there seems to be a deep broad gulf, dark and bloody as the French Revolution itself.

It looks at times as if the old Slavonic order of things, so apparently unprogressive, will have to be broken up by some mighty natural upheaval, before it can reach a higher order even of "world life." But that the evils complained of would not be remedied by that alone is evident, because the more western civilization is not free from them. Communism in France and Socialism in Germany, are just as ripe and dangerous as Nihilism in Russia. The same principle lies at the root of all of them, and regicide is the proposed remedy for every grievance.

Here in this land of the sun-set, where in theory at least all men are free and equal, and where the government is so liberal that none but breakers of the law need feel that there is a law, our sympathies are instinctively against all forms of tyranny. And the children of twenty years ago who read of the terrors of Siberian exile, and the hardships of slavery in the silver mines of the Ural mountains; the boys who told in declamation how "freedom shrieked when Kosciuszko fell" in the struggle for Poland, all learned to look upon the only unlimited monarchy in the world, as cruel despotism, which had no mitigation in circumstances and necessities. The comity, between the Russian Empire, and the United States, has helped in some measure to allay this feeling, but it is doubtful whether the social and political status of Russia, has been taken into consideration in estimating things.

If we think of the Czars of Russia, we should also think of the people they rule. Napoleon said there was no difference between the rulers and the subjects. He attributed much to the origin of the whole race, and said that if you would scratch the skin of any of them, you would draw the blood of a Tartar. Sixty languages are spoken in the Czar's dominions, and those who use them, if not nomadic tribes, are yet incongruous and have conflicting interests. The antagonism between the government and the governed, are constant and irritating. There are now what seem to be merciless banishments to the solitude of Polar snows, and we have lately read of tortures inflicted upon delinquent and disabled tax-payers, which make American blood curdle; but that Alexander is responsible for all this no one who looks into the matter can seriously assert. He like his father has done much to mitigate the suffering of the people. To say nothing of the rail roads that have been built, and of the other internal improvements made, all tending to liberalization and to enlargement, the chains have been knocked from the wrists of millions of serfs without any bloodshed, such as marked the period of emancipation in our own country.

Then too, let it be remembered, that from the nature of the Russian rule the administration of affairs to eighty millions of people, must be through nobles who are jealous of one another and of their sovereign, so that in the complication of affairs, the Czar, do what he will, is not always responsible for fidelity, and must always maintain an attitude of self-defense and preservation. For be it remembered, that the Ishmaelitic disaffection is not confined to plebeian bores, but extends to those nearer to the throne, and from them receives the force of its secret organized power. If reports be true, ladies of high degree go under the guise of male teachers and physicians among the masses, and instill the poison of treason, revolt and assassination. The sword of Damocles held over those who are faithful, makes their lives a constant terror. As evidence of this, we cite the way in which the secret executive committee carries out its murdering programme unhindered under the very eyes of the police. In Odessa, as the *St. Petersburg Zeitung* announces, Colonel Kropp, of the gendarmerie, was murdered by an unknown man in his own house. Near the corpse was found a paper on which was written in red letters: "With the compliments of the Social Revolutionary Executive Committee! So perish all tyrants and their coadjutors!" The following have received threatening letters from the above select association: Makoff, the new Minister of the Interior; General Tschertkoff, the Governor of Kiev, and General Baron Dreutelen, head of the "Secret Police." The letter which this last received is characteristic of the cynical cruelty with which these Nihilists do their work. It ran thus: "The Secret Committee well knows that you do not fear death, but it also knows that you have one passion and love in the world, and that is your daughter. The Committee have, therefore, decided to strike you through this child of yours." Such a letter is worthy of the "Mafia" or "Camorra" of Naples. Princess Demidow, a young widow, has, according to the *St. Petersburg Novaya Vremja*, been thrown into prison in Kiev on the charge of being a Nihilist. Major-General Wal, late Governor of Grodno, is to be the new Governor of Charkow, in place of Prince Krapotin, lately murdered.

To see the falsity and the terrorism of all this, we need but remember that the assassination of rulers is but a means to an end. That end is *Nihilism*, or, as the term implies, the abrogation of all authority, that of God as well as man. Marriage is to be set aside, and people are to go into the desolate freedom of the wolves, that howl and destroy on the steppes of the Caucasian ranges.

Terrible as all this is, we are not to look upon it as impossible to us in this country. The agrarianism, which has destroyed railroads and burnt houses under the plea of equalizing things, or giving poor men something to do in the way of restoring them, has the germ of the same evil. This wild, self-destructive fanaticism may try its experiment, but the conclusion in the end will be what it always has been, that a protection by bayonets is better than none at all. It will be happy for our own country if men learn this in advance, and do not barter their true liberty for a freedom which must show itself to be false.

## PRAISE.

At the window of the little room in which this is written, there is a Southern mocking bird, and at this midnight hour, it moves upon its perch, and low, sweet notes, come forth with its very breath like the voice of a child talking as it wakes from a pleasant dream. All day long it sings as if some happy spirit within it was pouring out its joy, reminding one of a sparkling fountain, whose waters ever ripple forth their music.

Where the warbler got its notes we do not know. It may have taken them from the feathery tribes that flitted around the old church in Chambersburg; for there jay birds screamed, and doves cooed among the elms and cedars, and robins and blue birds sang, and

sparrows twittered, and an oriole uttered its voice, as if some scrap of sunlight had been gifted with song. But it was given to us by a parishioner, who ordered it from Memphis when it was very young, and some of its notes are unknown to the birds of Southern Pennsylvania, so that it must have learned them in its eyrie or else mysteriously inherited them. Be that as it may—there is an innate something that impels it to bursts of joy. Such expressions in some form breathe forth in all nature as if they were imminent. The vapors which rise from earth, seem to the eye of faith to rise to Heaven like clouds of incense. If the babbling brooks would cease to chant their Maker's praise, the roars of the ocean would thunder it back; and why should not man, the crowning glory of the world, the priest and interpreter of all the mysteries around him, the child of redemption have that spirit within him, which would make his whole life a canticle of thanksgiving? "O Lord, open thou my lips; and my mouth shall show forth thy praise."

## APPENDIX TO THE GERMAN HYMN BOOK.

The Eastern editor of the "Kirchenzeitung" calls attention to the status of the Appendix to the German Hymn Book. The German Eastern Synod requested the General Synod to take measures to have proper constitutional sanction given to this Appendix. According to the action of the General Synod on the subject, as contained in the published proceedings, the Synod has simply given its approval. The editor very properly regards this action as insufficient to give the Appendix full ecclesiastical authority. Another resolution should have been added, referring the Appendix to the several Classes for their approval or disapproval. The editor thinks this was done, but that the resolution has been in some way omitted in the published proceedings. In this, he is most likely in error. Were it for granted, the Clerk has published the document in the case, with the action attached, just as it was handed him and the action was recorded at the time, as taken by the Synod itself. We fear the General Synod is responsible for the omission.

Prior to the creation of the General Synod, the approval of Synod was all that was required to give ecclesiastical sanction to the Hymn Book. The amendment to the Constitution, however, creating the General Synod, names a Hymn Book, as one of the ordinances of the Church, which requires the formal approval of two-thirds of the Classes to give it full constitutional authority, so as to allow its use in the Church. All hymn books, therefore, the use of which the General Synod has strangely undertaken of itself to authorize, are without proper ecclesiastical authority. The same is the case with a liturgy. We have repeatedly, but without avail, called the attention of our ecclesiastical bodies, at the time action of this nature was pending, to its unauthorized and dangerous character, and the experience of the past twenty-five years, has fully verified our well-meant warnings as to the result, as from this source the divisions which have arisen in the Church, have, in our judgment, to a large extent proceeded. The safest and best course in all ecclesiastical proceedings is to adhere closely to the provisions of the Constitution, though it may seem at times to occasion an undesirable delay.

In the present case, we do not see how the course suggested by the editor of the "Kirchenzeitung" will remedy the difficulty. The German Eastern Synod, he states, under the conviction that proper action was taken, but is omitted in the Minutes, has referred the Appendix to its Classes for their action, and he wishes the "MESSENGER," as well as the "Christian World" and "Hausfreund" to call attention to the subject, so that the Classes of other Synods may also take action on it. In the absence of such reference in the Minutes, whether the reference was adopted and omitted or not, we do not see how the Classes can take the matter up at this time. The Minutes, as sent to them, must be the basis of their action in the case. Action may

be taken, but we fear it cannot be of such a nature in the circumstances as to give proper sanction to the Appendix in question. The matter, however undesirable, will necessarily have to be deferred until after another meeting of the General Synod.

## MERCERSBURG COLLEGE.

The fourteenth Annual Catalogue of this institution has been issued, with a copy of which we have been favored. The locality and nature of the institution are familiar to most of our readers. They are such as strongly to commend it to favor. It is well worthy of a most ample support from all the friends of learning, and especially those found in the bosom of the Reformed Church.

The catalogue has on the roll of the institution the names of forty-nine students. Ten of these are resident graduates, pursuing a course of theological study; nineteen belong to the College classes proper, and twenty to the Preparatory Department. There are seven professors in the institution. The course of study is thorough and well chosen; the morals of the students are carefully guarded, and the charges moderate. The institution well deserves to succeed. It has accomplished a good work during the fourteen years of its existence, and is admirably fitted to accomplish a still greater work in time to come. Let its friends rally around it and amply sustain it.

## THE GUARDIAN.

The May number of this monthly has made its appearance. It opens, as usual, with a number of interesting notes from the pen of the editor, who also contributes two leading articles, the one on "Religion in Russia," and the other on "The Faith of Prince Bismarck." Prof. W. M. Reilly contributes an interesting article on "Ruskin." The remainder of the General Department is filled with quite a variety of interesting selections. The interest of the Sunday-School Department is well sustained. It not only furnishes the usual Scripture Lessons with Comments upon them, but also contains, in various forms, most valuable hints in regard to the general subject of Sunday-Schools. The publication well deserves and should receive a most ample patronage. Price, \$1.50 per year. Address "Reformed Church Publication Board, 907 Arch street, Philadelphia."

## DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

## Missionary Intelligence.

Cumberland, Md.—The missionary, Rev. F. R. Schedes, thus writes in his last quarterly report: "The first day of the year of our Lord was begun and ended with divine services. On the 1st Sabbath of the year a missionary festival was held and free-will offerings for the missions of the Church and for the Orphan Home were cheerfully given. The collections were devoted to missions, and the attendance at church was markedly good. But in the month of February a severe visitation of the Lord came over our community, and a good many persons, especially children, died. Several of our flock, including our darling son, Franklin, at two years, fell asleep. Our consolation is, the Lord Himself hath given and hath taken away, to keep him for us in glory, as a type for us in heaven, to draw our minds upwards to Him alone, and so to make heaven so much more blessed, when He calls home; for heaven is our home, and the Lord Himself teaches us to pray, 'Our Father who art in heaven.' The Sunday School is coming in a prosperous and flourishing condition. Catechetical instruction is given in the Sunday School, and also in the daily school. The season of Lent is duly celebrated."

Ohio, Huntingdon Co., Pa.—The missionary, J. M. Schick, reports his gratitude to God, who, in His providence, has lent us His sun and light. The new church at Saltillo, Pa., is finished, with only about \$90 of debt, and this has been provided for by the sale of individuals. The property is worth \$800, and is the first Reformed church in the southern end of the county.

St. Lancaster, Pa.—The Rev. J. F. Wiant, first quarterly report, gives an interesting history of this mission from its beginning in 1851. According to request of the Board, he organized a congregation with fifteen members, two elders and two deacons. His catechetical class number twenty-eight in all, a portion of which were gathered at Whiteside. The people are worldly goods, but are willing to be taught. They can support their pastor. They have adopted the plan of weekly contributions, all have subscribed from five to twenty cents. The Sunday School is in a prosperous condition, and is a specially encouraging feature in this mission. The

other Reformed churches in the city by entertainments, have been generous in raising means for the support of the pastor and his family. The first communion of this infant congregation was held one Sunday evening in February last at the house of the pastor. A city law forbids any meetings to be held in the evening in the school house, where he has thus far been preaching. It is understood that an effort will be made during the current year to put up a suitable chapel for the use of the mission. This seems to be essential to its further growth and prosperity.

Lock Haven, Pa.—Rev. Isaac S. Stahr, missionary, reports that the prospects of the mission for the future are much brighter than they were when he made his last report. At a recent communion eleven were added to the communion, seven by confirmation and four by the renewal of the profession of faith. It is expected that other additions will be made at no distant day. The members feel encouraged in going forward with their work. This will, no doubt, be cheering news to the friends and supporters of missions in the Church at large, because a few years ago this mission had been brought to the verge of dissolution by an unfortunate pastorate, which promised much in the beginning but resulted disastrously in the end. Churches ought to be careful, as well as prayerful, in selecting their pastors, and be sure that they suit the fields. This is particularly so with missions. They ought to take counsel of the Board or Classis, else the building may go down, and not up.

## A Mission at Johnstown, Pa.

Some years ago, an effort was made to establish a Reformed church at Johnstown, over the mountains along the Pennsylvania railroad, but, for reasons not easily explained, it was not sustained, and our Reformed people have been for some years without a shepherd or spiritual guide. Their number, instead of diminishing, has been rather on the increase, in consequence of migration from the country churches. Lately the Stoytown charge was successfully divided, and the pastoral field of the old pastor, the Rev. Wm. H. Bates, having been diminished in extent, he found that he would have time to devote to our people at Johnstown. Some of his own people had gone there and he very properly felt an interest in their spiritual welfare in their new homes. He was accordingly authorized by the Executive Council, at its late meeting, to serve this mission for the present as missionary in connection with his present charge, without an appropriation. Owing to the want of means, the Council regarded this as the best arrangement that could be made under existing circumstances. By and by we hope the way may be opened for the location of a missionary at this point, and that more ample provision may be made for our spiritual children, who live there and still cling to the Church of their fathers. The town is an important and flourishing one, and it has claims on the Reformed Church for the establishment of another church in its midst. We believe that Bro. Bates' work and labor there will not be in vain in the Lord.

## Easter Services at Gettysburg.

It fell to the lot of the Superintendent this year to assist the Rev. Dr. Kieffer in his Easter service in the Gettysburg charge. He is widely known in the Reformed Church, both in the East and the West. He was an older alumnus at College, to whom we were accustomed to look up with profound respect in days of yore, and he has ever since retained the regard of his younger brethren. At one time, the MESSENGER was nominally published under the auspices of his name, and it is well known that it was never so prosperous financially as it was, when it went out professedly as owned by him and his silent partners. For a number of years he was President of Heidelberg College and professor of Theology at Tiffin, Ohio. His Christian spirit, tinged with a healthy, mystical tendency, no doubt, lives in those who sat under his instruction in former days. Failing health compelled him to seek the more genial climate of his own native State. The change of air had the desired effect of restoring to him his former health and youthful spirits. He was fortunate in getting into so healthful an atmosphere as that at Gettysburg. At the same time, his work there in the Church has not been in vain or without effect. Passion Week was well observed in his town congregation. On Easter the number of communicants was the largest, it is said, ever witnessed in the congregation. The attendance was also good at the other service during the week; at the preparatory service on Saturday afternoon it was refreshing. It seems difficult, in some places, to secure an old fashioned attendance at that time. In some places, we have observed a lack of interest in that service which was painful. It was not so at Gettysburg. The claims of the world too often interfere with services during the week. The proper observance of Lent, and especially during Holy Week, is well calculated to counteract this worldly tendency among the people, and to bring them to seek first the kingdom of heaven. The interest in the missionary cause in our church at G. is on the increase. During the current year its contributions will exceed its Classical assessment or pledge. It was with the view of fostering this spirit, that the Superintendent was invited to visit and preach in this charge. It is believed, that during the coming year, a still greater interest in the spread of the gospel among the poor will show itself in this field.

It is difficult for a person to visit Gettysburg, even if he goes to preach the gospel, not to be strongly influenced by the atmosphere around him, and the local emotions which are sure to be excited in his mind. It is a classic ground. In the ages to come it will be what Marathon and Leuctra were in ancient Greece. It was the turning point in the late great struggle through which this country passed, where heroes bled and died, and where many now sleep their last sleep on their last camp-ground. The spirits of the mighty dead seem to be still hovering over the battle-field, and as we ride over the ground, it is quite easy to call up the fearful conflict, where all is now calm and peaceful. Gettysburg is also known far and wide as the seat of the oldest literary and theological institutions of the Lutheran Church in this country. They are still pursuing the even tenor of their way, as in days gone by, with many other institutions in different parts of the country, with which they are more or less materially related. The professors, who gave them character in their earlier days, are all gone. Schmucker, Krauth, Jacobs, Baugher and Reynolds have fallen asleep. Their disciples now fill their places, and some of their descendants are in the faculty or still identified with the community, which still cherishes their name. It is true that some ground becomes more sacred than other parts of the earth.



EASTER INGATHERINGS.

SYNOD OF THE UNITED STATES.

The attendance on the Easter communion in the First church at Easton, Pa., Rev. Dr. T. C. Porter, pastor, was unusually large, and the deepest interest prevailed. Thirty persons were added to the church, twenty one by confirmation, three by certificate, and six by renewal of profession.

The services held in St. Paul's church, Lancaster, Pa., Rev. Joseph B. Shumaker, pastor, during Passion Week, were largely attended and full of interest. In connection with the Easter communion, which was more largely attended than it has been for some years past, twelve persons were added to the church. Of this number eight were confirmed on Good Friday evening, who had been attending a course of catechetical instruction since October last. On Easter morning, the church was very beautifully decorated. The present condition of the congregation is full of encouragement to both pastor and people.

The Riegelsville, Pa., congregation, Rev. R. L. Gerhart, pastor, were favored with the most joyous Easter season enjoyed during the present pastorate. The choir, which has been, for the past six months, under the skillful training of the pastor's wife, and has made remarkable progress, sang the Gloria in Excelsis, Seraphic Hymn and Te Deum, in a manner that surprised and delighted the whole congregation. Nothing added more than the music to the elevation and warmth of the worship. The floral decorations were very fine, and contributed much to the pleasure and profit of the occasion. Ten persons were added to the church, four by confirmation, and six by certificate. The contributions for benevolence amounted to \$43.69.

The St. John's church at Tamaqua, Pa., has been, for some time, served by the Rev. I. E. Graeff with much acceptance and success. The Easter season in the congregation was a joyous occasion. A series of services was held during Passion Week, which proved very interesting and were largely attended. Twenty-five persons were confirmed on Good Friday, and the number of communicants on Sunday reached nearly two hundred. The altar, pulpit and chancel were neatly decorated. The church, the Tamaqua Courier adds, is evidently doing well, though the membership has been most severely affected by the dullness of the times. They are engaged in repairing their fine parsonage, which is soon to be occupied by the pastor. The people seem to be inspired by a new life, and they confidently expect a prosperous future. Their condition has already much improved. At St. John's church, at Summit Hill, which is also served by the same pastor, the condition of things is encouraging. A class of twelve catechumens are preparing for confirmation.

The Trinity Reformed church of Tamaqua, Rev. John H. Hartman, pastor, also spent a very pleasant Easter season. Five persons were added to the church by confirmation, and the number of communicants on Easter Sunday was larger than at any other time in the history of the congregation. The pastor was assisted in the services by the Rev. E. D. Miller, of Ringtown, Pa.

Services were held daily during Passion Week in Salem's church, Allentown, Pa., Rev. A. J. G. Dubbs, pastor. On Good Friday seventy-five persons were added to the church, fifty-three by confirmation, and twenty-two by certificate and renewal of profession. The communicants on Easter morning numbered four hundred and fifty. The communion was also administered to six sick persons at their respective homes. The pastor was assisted in the services by the Rev. S. A. Leinbach, of Coplay, Pa. A somewhat unusual, but pleasant, episode on such an occasion, occurred at the close of the Easter morning services. Just before the doxology was sung, a young man appeared before the chancel and presented the pastor, in the name of the catechumens, in a neat little speech, with a handsome silk umbrella, as a token of their affection and regard.

Eighteen persons were added to the St. John's church, Schuylkill Haven, Pa., Rev. J. O. Johnson, pastor, in connection with the Easter communion, twelve of whom were confirmed. The number of communicants was larger than it has been during the past three years. The offerings for benevolence, notwithstanding the scarcity of money, exceeded sixty dollars. The attendance on the services of the church is constantly increasing.

The Easter communion in the Indian Creek church, Montgomery county, Pa., Rev. Jacob Kehm, pastor, was unusually large. Twenty persons were added to the church by confirmation, six of whom received adult baptism. The interest of the season was increased by the fact, that it was the last communion held in the old church edifice, which the congregation has occupied for many years. It has since been torn down to make room for the erection of a new church.

Services were held on three evenings during Easter week in the Second church, Harrisburg, Pa., Rev. G. W. Snyder, pastor. A sermon was preached on Thursday evening by the Rev. S. W. Reigert, of Mechanicsburg, Pa. On Good Friday evening nine persons were added to the church, five by confirmation and four by certificate. The attendance on Easter Sunday was large, and the number of communicants greater than usual. On the following Sunday afternoon, the Sunday School was addressed by Mrs. Dr. Benjamin Schneider, widow of the late esteemed missionary in Turkey. She gave a graphic description of the degradation of women in that country, and of the marvellous change wrought in homes where the gospel is received. The missionary society of this congregation was organized a year ago, immediately after the form of a Constitution was published in the MESSENGER. Young and old take a deep interest in it.

In connection with the Easter communion, held in the church at Williamsport, Pa., of which the Rev. J. F. De Long is pastor, fourteen persons were received, three by confirmation and eleven by certificate. It has been customary in this congregation for years past, to hold religious service every Wednesday and Friday evening during Lent, and every evening during Passion Week, making all culminate in confirmation and the holy communion on Easter morning. It was so this year; and the number of communicants was large, and the whole service solemn and full of devotion.

PITTSBURGH SYNOD.

Passion Week was properly observed by the St. Luke's congregation at Kittanning, Pa., Rev. D. S. Dieffenbacher, pastor. The sacrament of the Lord's Supper was administered on Easter Sunday to an unusually large number of communicants. Eleven persons were added to the church, ten by confirmation, and one by certificate. Four were also added at a previous communion, not before reported, one

by confirmation, one by certificate, and two by renewed profession. The Easter communion in the Mt. Union congregation, of the same charge, was held on the Sunday after Easter, in connection with which nine persons were added to the church, seven by confirmation, two of whom received adult baptism, one by certificate and one by renewed profession.

SYNOD OF THE POTOMAC.

The First church, Baltimore, Md., Rev. J. T. Rossiter, pastor, was favored with another interesting and encouraging Easter season. Services were held on two evenings of each week during Lenten season, and on every evening during Passion Week, which were largely attended, the attendance and interest increasing as the services progressed. The congregation present on Good Friday night was very large. On that occasion, thirty persons were added to the church, twenty-five by confirmation and five by certificate. One received adult baptism, and another was confirmed who had already six grown children members of this church, besides two were confirmed at the same time with herself. The present addition increases the number added since last Easter to forty one. The pastor was assisted in the services during Lent by the Rev. C. Clever and M. L. Firor, and during Passion Week by the Rev. J. B. Shontz. The communion on Easter Sunday was the largest in the history of the congregation, and the offerings received during Lent and Easter were devoted to Home Missions, and were quite liberal.

Services were held every evening during Passion Week in the church at Mechanicsburg, Pa., Rev. W. R. H. Deatrick, pastor. They were largely attended by members and others. It was a season of special refreshing. The communion on Easter Sunday was very large. Eleven persons were added to the church. A pleasant Easter service was held with the Sunday School, presided over by the Superintendent, G. W. Titzel. The attendance was large. The school was addressed by the pastor. It was a pleasant, as well as profitable, occasion. Each teacher and scholar in the school received an Easter egg.

WESTERN CHURCH.

In connection with the Easter communion in the church at Orville, Ohio, Rev. F. Strasser, pastor, eleven persons were added to the church, ten by confirmation and one by certificate.

The church at Canton, Ohio, Rev. P. Herbruck, pastor, enjoyed a pleasant Easter season. Forty-four persons were added to the church, twenty six by confirmation and eighteen by certificate. The communicants numbered about three hundred.

Twenty-five persons were added to the church at Indianapolis, Indiana, Rev. M. G. I. Stern, pastor, in connection with the late Easter communion, by confirmation. The services were all largely attended, and the deepest interest prevailed throughout.

In the St. John's church at South West, Indiana, Rev. J. B. Ruhl, pastor, services were held during Passion Week, ending with the administration of the Lord's Supper on Easter Sunday. Six persons were added to the church, five by confirmation, one of whom received adult baptism, and one by renewal of profession. Seven infants were also baptized.

At Alma, Wisconsin, Rev. E. Furer, pastor, fourteen persons were added to the church, in connection with the Easter communion. The occasion, the pastor reports, was one of more than ordinary interest.

Rev. F. Hüllhorst recently organized an English congregation at Clear Creek, Saunders county, Nebraska. The membership is made up wholly of emigrants from Pennsylvania. Their first communion was held on Easter Sunday. In connection with the occasion, two persons, heads of families, were added to the church by confirmation. Much interest marked all the Easter services. The congregation is small, but the members are earnest and energetic. The erection of a church edifice is already spoken of, and will, it is believed, be accomplished.

Seven persons were added to the church at Delaware, Ohio, Rev. J. Vogt, pastor, in connection with the Easter communion, five of whom were confirmed.

The Easter season at Akron, Ohio, Rev. E. P. Herbruck, pastor, was one of deep interest and largely attended. Twenty-one persons were added to the church, twelve by confirmation, three by certificate, and six by renewal of profession.

In connection with the Easter communion at Louisville, Ohio, Rev. J. J. Leberman, pastor, ten persons were added to the church, five by confirmation, two by certificate, and three by renewal of profession. The number of communicants was unusually large.

Eight persons were added to the church at Marshallsburg, Ohio, Rev. C. M. Schaff, pastor, in connection with the Easter communion, six by confirmation, who also received adult baptism, and two by renewal of profession.

The communion of the Lord's Supper was administered on Easter Sunday in the congregation at Thornville, Ohio, Rev. F. C. Yost, pastor, in connection with which four persons were added to the church by confirmation, three of whom received adult baptism.

THIRD QUARTERLY MEETING OF THE LOWER CONFERENCE OF THE VIRGINIA CLASSIS.

According to appointment the Lower Conference of Virginia Classis, assembled on Wednesday evening, March 5th, in the Reformed Church at Lovettsville, Loudon Co., Va. The members present were Revs. Geo. H. Martin, D. D., Jno. A. Hoffheins, absent, Rev. J. C. Bowman, Rev. N. H. Skyles, of the Maryland Classis, and Elders William Wenner, George P. Souder and Americus Souder of Lovettsville Church were present as advisory members. Rev. Henry St. J. Rinker, *Pastor Locum*, was President, Rev. Chas. G. Fisher, Secretary. The following subjects were treated by the members respectively, and afterwards discussed by the Conference: "Duties of Consistory and members of the congregation to the Sunday-School," by Rev. Chas. G. Fisher; "Duty of the members of the Church to hold up the hands of the pastor," by Rev. Geo. H. Martin, D. D.; "The relation of the members to the congregation, and the congregation to the denomination," by Rev. Jno. A. Hoffheins, and "Catechization"—in absence of Rev. J. C. Bowman—by Rev. N. H. Skyles.

The weather being inclement and the roads in consequence being almost impassable, but few of the membership were able to be in attendance upon the sessions of Conference. Evidently all that were present enjoyed and undoubtedly profited by the meeting. Pastor

Rinker is an indefatigable worker, and his labors are beginning to bear abundant fruit. The congregation at Lovettsville is in a flourishing condition, and from all appearances it has a prosperous future.

The Conference adjourned to meet Wednesday evening June 11, at 7½ o'clock, in the Reformed Church at Martinsburg, W. Va. SECRETARY.

SUNDAY-SCHOOL CONVENTION

In connection with Annual Meeting of East Susquehanna Classis, June 6, 1879.

The programme for said Convention is as follows:

1. What is the Nature and Object of the Sunday School? William C. Schaeffer; S. B. Shaffer.
  2. What constitutes a good Superintendent? G. B. Dechant; J. M. Clemens.
  3. What is the relation of the Sunday-School Teacher to the Pastor—to the Parents—to the Scholar? D. O. Shoemaker, Alfred Hantz, A. R. Hottenstein.
  4. Should regular and punctual Attendance at Sunday-School be Matters of Conscience with the Teacher? Why? J. K. Millett; W. G. Engle.
- Z. A. YEARRICK, E. D. MILLER, COMMITTEE.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The parsonage, of St. John's Reformed Church, Lebanon, Pa., we are informed, was recently visited by a large portion of the congregation, who called to pay their respects to the pastor and his family. After the warm greetings of the people, Rev. Dr. Kremer arose, and in a neat and appropriate speech, presented a fine Brussels carpet for the two parlors and hall, two splendid rugs and a rich damask table-cover, to the astonished pastor. The gifts of the ladies of the congregation, Rev. Dr. Johnston replied in a short speech, appreciating the costly gifts as an expression of their affectionate regard for his pastoral work, which has embraced fifteen years of his life. The whole party then partook of a splendid collation provided by the ladies, and spent the remainder of the evening in pleasant conversation. Although the night was stormy, a heavy rain falling, all within was bright and cheerful. A large proportion of those present had been confirmed under the present pastorate, and seemed to realize that it "is more blessed to give than to receive."

ANNUAL MEETINGS OF THE CLASSES.

SYNOD OF THE UNITED STATES.

East Pennsylvania Classis: Lehighon, Carbon county, Pa., Monday before Ascension day, at 2 o'clock, P. M., (May 19th).  
Lebanon Classis: Womelsdorf, Pa., June 6th, 8 o'clock, P. M.  
Philadelphia Classis: Norristown, Pa., June 6th, 8 o'clock, P. M.  
Lancaster Classis: Lititz, Pa., first Thursday after Whitsunday, (June 5th), at 7½ o'clock, P. M.  
East Susquehanna Classis: Turbotville, Pa., first Thursday after Whitsunday (June 5th), at 7½ o'clock, P. M.  
West Susquehanna Classis: Bellefonte, Pa., third Wednesday in May (21st), at 7½ o'clock, P. M.  
Goshenhoppen Classis: Wentz's church, Montgomery county, Pa., last Friday in May (30th) at 2 o'clock, P. M.  
Thickock Classis: Ridge Valley, Bucks county, Pa., first Friday in June, (6th), at 7½ o'clock, P. M.

SYNOD OF THE POTOMAC.

Zion's Classis: Jacob's church, Emanuel's charge, York county, Pa., Friday, May 16th, at 7½ o'clock, P. M.  
Maryland Classis: Jefferson, Frederick county, Md., Thursday, May 15th, at 7½ o'clock, P. M.  
Mercersburg Classis: Shippensburg, Cumberland county, Pa., Wednesday, May 14th, at 7½ o'clock, P. M.  
Virginia Classis: Smithfield, Jefferson county, W. Va., Thursday, May 15th, at 7½ o'clock, P. M.  
North Carolina Classis: Emanuel's church, Davidson county, N. C., Thursday, May 22d, at 10 o'clock, A. M.  
San Francisco Classis: Stockton, California, June 1st, at 8 o'clock, P. M.

PITTSBURGH SYNOD.

Westmoreland Classis: Manor church, Westmoreland county, Pa., Friday before Whitsunday, at 2½ o'clock, P. M.  
Clarion Classis: St. Luke's church, Kittanning, Pa., Thursday, June 5th, at 8 o'clock, P. M.  
St. Paul's Classis: St. John's church, Shenango charge, Mercer county, Pa., Thursday after Whitsunday, (June 5th), at 7½ o'clock, P. M.  
Somerset Classis: Salem church, Frostburg, Md., June 3th, at 7½ o'clock, P. M.  
Allegheny Classis: Grace church, Pittsburgh, Pa., June 4th, at 7½ o'clock, P. M.

BOARD OF VISITORS.

The annual meeting of the Board of Visitors of the Theological Seminary will be held at Lancaster, in the College building, on Tuesday, May 6th, at 3 o'clock, P. M. Examination of the students and commencement exercises will be held on the 7th and 8th. The members of the Board are: Rev. S. R. Fisher, D. D., Rev. C. H. Leinbach, D. D., Rev. A. H. Kremer, D. D., Rev. C. F. McCauley, D. D., Rev. T. C. Porter, D. D., Rev. J. O. Miller, Rev. S. G. Wagner, Rev. John M. Titzel, Rev. E. R. Eschbach, D. D., Rev. Jos. H. Apple, Rev. W. R. H. Deatrick, and THEODORE APPEL, Sec. of Board.

SEMINARY NOTICE.

The Commencement of the Theological Seminary of the Reformed Church, Lancaster, Pa., will be celebrated on Thursday evening, May 8th, in the College chapel. Examinations of the several classes will be held before the Board of Visitors on Wednesday and Thursday. The graduating class numbers seven. E. V. GERHART, Pres. of Faculty.

ANNUAL MEETING OF CLASSIS OF VIRGINIA.

Notice to members, delegates and others intending to be in attendance at the annual meeting of Classis of Virginia, to be held in Smithfield, Jefferson Co., W. Va., May 15th, 1879. Those who come down the Valley will take the Mail train east, Valley Branch B. & O. R. R., and get off at Cameron's Station where conveyances will be in readiness to convey them to the place of meeting, and those who reside above and below Harper's Ferry will take Mail train east or west, Main Stem B. & O. R. R., and get off at Kearneysville, where they will take stage for Smithfield. CHAS. G. FISHER, *Pastor Locum*.

ZION'S CLASSIS.

The members of Zion's Classis will please take the Mail train at Harrisburg, at 1½ o'clock, P. M., due south to Hanover Junction. Thence to Hanover Branch: to Valley Junction: up the Bachman's Valley to Greendridge (Heindles). There they will be accommodated.

Those coming privately please call at the Stone Church in Codorus. J. D. ZEHREING.

Business Department.

OUR TRAVELING AGENTS.

Our traveling agent, H. K. Binkley, has been operating for some weeks past in the Susquehanna region. The brethren there have generally extended him a helping hand, and he has realized very encouraging results. Our subscription list has been considerably enlarged in Columbia and Luzerne counties and the northern portion of Northumberland county. He is, at present, operating in Centre county, and we bespeak for him a favorable reception.

Rev. H. W. Hoffmeister also is at present operating in Perry county, and we anticipate a favorable report. It needs only the hearty co-operation of the brethren on our trustworthy agents to insure success. We trust they will everywhere receive it. The Church, as well as the pastor and people of each charge, in which the Church papers are circulated, is greatly benefited by such favorable results.

SUPERINTENDENT.

Married.

On Thursday evening, April 17th, 1879, in the Third Lutheran Church, by Rev. I. H. Burkhalter, assisted by Rev. J. T. Rossiter, John W. H. Geiger to Rosa J. Gorsuch, both of Baltimore, Md.

On the 10th inst. at the residence of the bride, near Middletown, Jefferson Co., W. Va., by Rev. Chas. G. Fisher, George M. Myers to Miss Rebecca E. daughter of Middleton M. Bowen, Esq. both of Jefferson Co., W. Va.

On the 10th of March, at Centre Hall, Pa., by Rev. S. M. Roeder, Mr. Daniel Fisher of Centre Hall, to Miss Mary A. Shirk of Potter's Bank, Centre Co., Pa.

In Martinsburg, Pa., on the 22nd, by the Rev. F. A. Rupley, Mr. Jacob S. Fouse to Miss M. Ella Donelson, both of Huntingdon county, Pa.

Obituaries.

IN MEMORIAM.

Leaves have their time to fall,  
And flowers to wither at the north-wind's breath,  
And stars to set: but all—  
Thou hast all seasons for thine own, O Death.

Who is there among us whom death has not robbed of some dear and loving one? There are but few homes which it has not, at some time, entered and taken away a loved one from the happy home circle. Oh, riched once—a father, a mother, a sister, or a brother—have been borne away by the strong irresistible hand of Death. Ah! too well we know how heart-rending it is to be parted from a true and loving one. When we remember how dear they were to us, and recall the many pleasant and happy days spent together, and then behold them cold and silent in death—nevermore to smile upon us; heedless of the last kiss, and the last long loving look, and to see them lowered into the cold and lonely grave, and hear the clods of earth as they fall upon the market that contains all that was, and still is, dear to us—to be hidden from our sight forever. Does it not almost make our hearts, in sadness, melt, as we recall to memory the forms and faces of those who have been taken away from our midst; and are we not, most forcibly reminded thereby that

There is no flock, however watched and tended,  
But one dead lamb is there;  
There is no fireside, however defended,  
But has one vacant chair.

Such a sad bereavement has again fallen to the lot of a happy home circle, by the death of a devoted wife and mother—Mrs. Catherine S., wife of Mr. John H. Berger, who died at Bethlehem, April 13th, 1879, aged 40 years, 2 months, and 17 days.

Sister Berger was born on the 26th day of January, 1839, and on the 25th of March, 1855, she was confirmed by Rev. Albert Dubs, Reformed pastor of "St. One Church," in the above-named county. She was united in the holy bonds of marriage to Mr. John H. Berger, on the 2d of August, 1859, by Rev. Cyrus Becker. Shortly after her marriage she removed, with her husband, to Bethlehem, and became a member of Christ Reformed Church, of which Rev. Father Heister was then pastor, and up to her death—a period of over 18 years—she was a consistent and faithful member, and a regular guest at the celebration of the Lord's Supper. She occupied a high position as teacher in the Primary Department of the Sunday-school, having been one of its veteran lady teachers. In this work she filled her place earnestly and devotedly until illness compelled her to relinquish its duties; and her usefulness there will be greatly missed by teachers and scholars.

Affectionate in person and character, a most devoted wife and mother, a most loving sister, and a true friend, her death leaves a void in the home-circle, in the church, and in the Sunday-school, that cannot be filled again.

She left the assuring evidence that she died in sweet fellowship with her Saviour, and during her last days her prayer and desire were—assured that her end was drawing near—that she might leave the world and go home to the Saviour. Her illness—consumption—was of about 18 months' duration, and, at times, of great suffering, but she bore all with such patience as is only given to those who lean on other than human help; for Jesus was her stay and comfort in her last hours, as He had been all through her life. When the angel of Death came, she bid a last sad farewell to the dear ones gathered at her bedside, and sweetly her soul passed from earth.

Then fell upon the home a sudden gloom,  
A shadow on those features fair and thin,  
And softly, from that hushed and darkened room,  
Two angels issued where but one went in.

She leaves a devoted husband, and was the mother of seven children—one of whom has preceded her to eternity. On Wednesday, April 16th, her remains were interred in Union Cemetery, Bethlehem, on which occasion Rev. Isaac K. Loos, pastor of Christ Reformed Church, officiated. A large number of relatives and friends attended, to pay their last tribute of respect to the departed sister and friend.

R—

DIED.—In Upper Tinticum, Bucks county, Pa., of consumption, Rebecca Maria, relict of John Ziegler, aged 52 years, 3 months, and 26 days.

DIED.—Near Hagerstown, Md., April 8th, Joseph Funk, aged 64 years, 7 months, and 19 days. He was deceased a brother of the Rev. Henry Funk, well remembered by many of our ministers.

DIED.—In Baltimore, April 12th, Bessie, oldest child of C. Carroll and Anna B. Force, aged 9 years, and 5 months.

This little girl fell asleep on Easter Eve. Though called suddenly and swiftly away by an appalling form of a most malignant disease, she departed calmly and without fear, leaving, in her dying words and childlike prayers, much to comfort her parents and friends. On Easter Monday, her body was brought to Hagerstown, her parents' former home, where she had been born and baptized; and here, amid the sympathizing sorrow of many, old and young, who knew and loved her, her remains were laid to rest, in hope of the resurrection of the last day, through Jesus Christ our Lord.

DIED.—Near Point Pleasant, Bucks county, Pa., April 14th, 1879, Mrs. Elizabeth Charles, aged 92 years, 11 months, and 11 days.

DIED.—Near Dewart, Northumberland county, Pa., March 16th, 1879, Amandas Heiny, aged 24 years, 8 months and 16 days.

Brother Heiny was consecrated to the Lord, in his infancy, through Baptism. Having thus been given to the Lord, pious parents affectionately watched over his early life with the view of bringing him up in the Church as a faithful child of God. They have the comfort of believing that in this they were not disappointed. He never found pleasure in the wicked associations and practices of the world. From these he kept himself steadily aloof. To be in the house of God was his great delight. He hearkened to the counsel of his father and affectionately gave heed to the voice of his mother. His conduct was ever marked by cheerful obedience to parental authority, which, in all such cases, is, in the end, obedience to the will of the Lord.

After a course of catechetical instruction of about five months, Brother Heiny was received into full membership in the Reformed Church, by the sacred rite of confirmation, on the 17th of November, 1877. He seemed to realize the solemnity of the occasion. He was one of the few that had not missed a single meeting of the class. And, we are fully persuaded that, throughout the whole course of instruction, he sought to improve, not only mentally, but spiritually also, by prayer and devotion to God.

This was clearly manifested in the cheerful resignation and patience with which he bore up under his affliction for a period of about nine months. The longer he lay the brighter did the light of Christ seem to shine out of his countenance. Never a murmur, never a moment of vexation disturbed his peaceful mind and spirit. It was this that made him the object of interest far and wide. Numbers of friends and strangers to the family visited him and were always welcomed with a smile and a cheerful word. It was this Christian fortitude, this holy resignation of the dear brother, that drew the pastor's heart into love with his own—that made the frequent hours of intercourse so profitable to both. The Bible and Catechism were his companions. Questions of the latter were taken up in review and confirmed by reference to the former. None of them seemed to impress him more than the first and those on the communion of the saints. He constantly used the Creed to enlighten and strengthen his faith.

Thus he lay praying, loving, hoping, for nine long months, yielding his body a prey to consumption, but enjoying ever more and more of the certitude of faith, so that, when his pastor visited him the last time and asked, whether he still trusted in the Lord, he turned towards him and smiling said, "O, Yes!" On the following Wednesday, his remains were followed by a large concourse of people to the cemetery adjoining the "River Church." The pastor based his discourse on Rom. 8:18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Z. A. Y.

DIED.—In Mercersburg, on the 13th inst., of membranous croup, John Olliman, only son of John and Elizabeth Orth, aged 1 year, 1 month and 25 days.

DIED.—Near Mercersburg, on the 15th inst., of heart disease, very suddenly, Martin Mosser, in his 76th year.

DIED.—April 5, 1879, at Harrisburg, interred at Tinticum, of an affection of an affection of the kidneys, Mr. Tobias Worman, aged 71 years, 8 months and 7 days.

DIED.—April 3, 1879, at the residence of her father, Mr. Levi Fluck, at Red Hill, of consumption, Maggie Ziegenfuss, aged 27 years, 9 months and 28 days.

"Asleep in Jesus."

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Recd per Rev S R Fisher, from Miss L Audenried, Philadelphia,	\$ 5 00
Rev John Bachman, Cincinnati, O, from Mrs L Manns,	5 00
Rev John Borchers, from St John's cong, Baltimore, Md,	6 00
Rev C Kuss, Buffalo, N Y, offering, \$5.00 from Lydia, Maria, Rebecca, Martha, Sara, each 50 cts,	7 50
Rev J Dahlmann, from Emanuels S S, West Phila,	10 00
Kats K Brown, Treasurer from St John's S S, Wyoming, Del,	6 48
Wm. D. Gross, Treasurer,	\$39 98

HOME MISSIONS.

Recd per D B Mauger Treas, from Rev Dr. Weiser, \$55.00; from Rev Dr Huber \$36.00,	\$91.00
Wm M Deatrick, from Mechanicsburg Church, \$38.00; Sabbath sch, \$17.00,	\$55.00
Charles Santee Esq, Easter offerings of Christ's church, Green St, Philada,	31.17
Rev W H H Snyder, from Salem Ref ch, Hbg, T F Hoffmeier, Middletown Md Cong,	70.00
J W Pontius, from Missionary Society of the Ref ch Cochranton, Crawford Co, Pa,	23.00
Geo Hill Esq, Treas E Susq Classis,	75.00
W A Wilt, Treas of Zion's Classis, from Zion's ch York, Rev Spangler, \$12.00; Zion's charge Rev Linderman, \$15.00; Landisburg charge Rev Herbert, \$3.75; Canawago, \$9.95; Hanover Ref Cong, York Co, \$50.00;	81.90
Rev S R Fisher, from Miss L Audenried, Philadelphia,	\$5.00
	\$458.96

LETTER LIST.

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Dieffenbacher, Rev D S, Dieffenbacher, Rev C R, Derr, Rev T, DeLong, Rev J F, Deatrick, Rev W R H, Dehoff, J,  
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Graesser, F F, (2), Gurley, Rev G D, Gross, Henry D, Grove, T, Groh, Rev W H, Geiger, C A, M D,  
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Johnson, Rev T S, Johnson, Rev J O,  
Kremer, Rev A R, Koch, L H, Kohler, Rev S Sidney, Keener, Rev H F,  
Lay, Alfred, Leise, Rev H, Lerch, J F, Latshaw, H, Levy, Peter, Lester, G S, Lerch, M, Long, Rev S C, Miller, W H, Mease, Rev Dr S, Moses, M, Madder, A, Esq, Metzger, Rev B S, McClelland, Sallie, Maugan, J H, Miller, Daniel, (3), Muselman, Thos, Pennyacker, Rev J, Peters, Rev J A,  
Reads, Jacob, Kiegel, M J, Roth, Rev G W, Robbins, N H E,  
Sangrove, Rev M H, Snavely, F B, Seibert, W H, Shaw, Rev S, Sandoe, Rev W B, Saul, Geo, Schell, H, S. Snauffer, Rev N C, Stable, T J, Sykes, Rev J H, Schaff, A W, Stein, Thos S,  
Tintneyer, J V,  
Wittmer, Rev Dr G W, Whitmer, Rev A C, Wissler, Rev H, White, R, Whitmore, Rev A J, Zehring, Rev J D.



## Youth's Department.

## A CHEERFUL SPIRIT.

Little Miss Maddy pouts to-day;  
She will not study, or read, or play;  
And all because of the "horrid weather,"  
She hasn't a pleasant word to say.

There she sits with a fretful frown,  
Puckering up her eyebrows brown,

While one by one, as light as a feather,  
Little white snow flakes flutter down.

Thinking, "It's just too mean, you know!  
Horrible, hateful, ugly snow!

Couldn't stay away, I wonder?  
But no, it must always happen so!

"If ever I want to do a thing,  
Summer or winter, fall or spring,

It's sure to snow, or to rain and thunder,  
Just for the sake of hindering."

Poor little maid with the fretful eyes,  
It seems to me that your trouble lies

All in the lack of a cheerful spirit,  
Not in the clouds that darken the skies.

Foul or fair as the weather may be,  
It comes from heaven to you and me;

And they are the happiest—children hear it—  
Who take what comes to them patiently.

—S. S. Visitor.

## FLOSSIE'S BIRTH-DAY GIFT.

BY RETHEL.

It was a bright sunny day in the early spring-time, freighted with odors of the first wild flowers and vocal with the songs of birds. One of those days when the very air we breathe seems full of gladness and the heart answers back to nature with a throb of joy. It was Flossie's tenth birth-day, and many precious little gifts attested the love and thoughtfulness of friends.

She had spent the day with Aunt Jennie, and it had been such a happy day, she thought she could never forget it. But now the sun was sinking behind the green hills of the west, and she must hasten away before the evening shadows began to gather. As she turned from the door, Aunt Jennie placed in her hand a small parcel neatly wrapped in paper, saying, "Here Flossie is a birth-day gift for you, but you need not open it till you reach home." Flossie was very curious to know what the gift could be, and was not long in walking the distance from Aunt Jennie's to her home. Mamma welcomed her little girl with a smile and a kiss which Flossie could hardly wait to receive, she was so anxious to examine her new treasure, for Aunt Jennie never failed to give her something to make her very happy. Imagine then her disappointment on removing the wrapper to find only a dry, crooked root. She looked at it for a moment in silence, then let it fall to the floor, while her head went down on her shoulder and she burst into tears. Mamma's loving hand stroked the shining curls, while with gentle words she tried to soothe the child. At last Flossie raised her head and looking first at the rejected gift and then into mamma's sympathizing face, she exclaimed, "O! mamma! I didn't think Aunt Jennie could disappoint me so."

"My child, you must learn patience. You do not know what sweetness and beauty may be hidden in this root. Aunt Jennie knows how dearly you love flowers, and I am sure she has meant to give you pleasure." Flossie took up the rejected gift, turned it over and over, and said, in a grieving tone, "I don't see any beauty in it, and how can I find pleasure in a dry, dead root?"

But after a time, by her mother's advice, Flossie sought Mark, the gardener, and asked his help in planting it. Mark examined it a moment and exclaimed, "Ah! Miss Flossie! but it will be a rare beauty." Then selecting a choice spot where the soil was good, and where the sun-light of the early morning would be sure to find it, he planted it with much care.

Flossie soon recovered her cheerfulness, but many days went by before she took much interest in her birth-day gift. But it was not forgotten by Mark, who watered and tended it; and as Flossie was walking in the garden one day, called her attention to it.

Great was her surprise when she saw that a cluster of rich green leaves, each marked with a dark circle had sprung from the root she had despised as worthless and dead. From this time she watched it every day, and bestowed much

care upon it. Not long after she was rewarded by the appearance of a large cluster of buds. She now grew very impatient for the blossoms, and though the plant grew rapidly, and the dark leaves became more beautiful and fragrant, she felt as though she could not wait for the flowers. Day by day the buds expanded till the whole cluster had unfolded into beautiful snow-white blossoms with only a tiny spot of red in the centre of each. That was indeed a happy day to Flossie. Aunt Jennie came for a visit, and Flossie led her into the garden to see her treasure, and with penitent tears in her eyes and her arms around her aunt's neck, Flossie confessed how ungrateful and unhappy she had been over her birth-day gifts. Auntie smiled as she took the little hand in hers and led the little girl back to the parlor, and taking the Bible from the table turned to the 53d chapter of Isaiah and read, "For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."

Auntie closed the Holy Book and explained to Flossie that the chapter referred to Jesus, the Saviour of the world, and told her the "Old, old story" of the life and sufferings, rejection and final death of our blessed Redeemer. She told her of the Jews who for hundreds of years had looked anxiously for the coming of their Messiah, but had so confused the prophecies of His triumph over death and sin, and His glorious entrance into heaven, with His first coming to earth, that they could not receive the Holy Child born in a manger as their King and great Deliverer. They looked for earthly greatness, forgetting that with God true greatness comes not with the pomp and glitter of royalty, but dwells in the heart and manifests itself in a holy life that prompts to deeds of love and kindness, and the lifting up of those who have fallen beneath the crushing curse of sin. Thus to all Israel was this dear Saviour "as a root out of dry ground," possessing no beauty that they should desire Him. Thus was He despised and rejected of those He came to deliver from the bondage of sin and death.

But not by the Jews alone is Christ rejected, for all those who do not receive Him as their Saviour, is He "as a root out of dry ground." And now, Flossie, the lesson I have wished you to learn from your birthday gift, is this: If you will but open your heart to receive Jesus, He will with gladness and joy come to you. And as you have seen the dry and crooked root, when planted in good soil, watered by genial showers and warmed by the sunlight, spring into life and beauty, so Jesus will become to you lovely and full of grace, and His presence will fill your heart with peace. When you look upon the snow-white blossoms let them remind you that only the "pure in heart shall see God," and the crimson center, that the blood of Jesus Christ alone can cleanse from all sin. The dark green leaves drawing nourishment from air and light to feed the plant and perfect the sweet blossom, while giving back the rich perfume with which each passing breeze is laden, are types of the earnest endeavor, untiring effort, and the sacrifice of self for the good and the happiness of others, which bring us nearer to God and make us more like Jesus. The roots doing their part in silence and in darkness are like that strong and cheerful faith which trusts God in darkness as well as in the light, and works on in silence, seeing but little of His great plan, yet patiently waiting till He shall give results. Sighing not for the world's applause, not mourning over its neglect, content to know God's hand is over all.

Flossie never forgot the lesson, and daily sought to open her heart to Jesus and invite Him to enter there.

Through all the summer days she watched the unfolding of her plant, and many sweet blossoms found their way into the close and cheerless room of some suffering invalid, brightened the comfortless home of the poor lame boy, or

were clasped in the trembling fingers of little, blind Alice.

And all who came in contact with Flossie, felt that a change had come into her heart and life that made her more lovely and lovable than she had ever been before.

One day Aunt Jennie asked, "What has come over my little girl to make her so much more gentle, thoughtful and obliging than she used to be?"

There was a flush on Flossie's cheek and a glad light in her eyes as she laid a cluster of white blossoms in Auntie's hand and whispered softly: "The root out of dry ground."—Interior.

## ABRAHAM'S JEWEL.

There is a rabbinical story which tells the value in which pearls were held in the early ages, only one object in nature being thought to be placed above them: "On approaching Egypt Abraham looked Sarah in a chest that none might behold her dangerous beauty. But when he was come to the place of paying customs the collector said, 'Pay us the custom;' and he said, 'I will pay the custom.' They said to him, 'Thou carriest clothes;' and he said, 'I will pay for clothes.' Then they said to him, 'Thou carriest gold;' and he answered them, 'I will pay for my gold.' On this they further said to him, 'Surely, thou bearest the finest silk;' he replied, 'I will pay custom for the finest silk.' Then said they, 'Surely it must be pearls that thou takest with thee;' and he only answered, 'I will pay for pearls.' Seeing that they could name nothing of value for which the patriarch was not willing to pay custom, they said, 'It cannot be—open thou the box, and let us see what is within.' So they opened the box, and 'the whole land of Egypt was illumined by the lustre of Sarah's beauty—far exceeding even that of pearls.'"—*Forney's Progress.*

## A SINECURE.

A sinecure is an office or position with a salary and nothing to do. It is refreshing to read how a manly boy once refused to take unearned money, and how a great man was wise enough to profit by the hint:

The Duke of St. Albans, the hereditary Grand Falconer of England, is a great goose-breeder, and employs a large number of goshers to tend the birds upon one of his estates. Last autumn His Grace presided, one Saturday, at the payment of his laborers. Simon Bluff, an intelligent boy, a goshier, ten years old, was called up to receive eighteen pence, his week's wages. The boy refused to take the money. Upon being pressed for the reason of his denial, he replied:

"Why, 'cause all the geese on Monday morning fied away, and how could I take money for looking arter birds when there were no birds to look arter?"

The Duke, returning home, immediately sent in his resignation as Sinecurist Falconer. In humble imitation of Simon Bluff, he even refused to take the current quarter's salary.—*Youth's Companion.*

## THE JINGLING BELLS.

How many boys and girls know how the jingling sleigh bells are made! How do you think the little iron ball gets inside the bell? It is too big to be put in through the holes in the bell, and yet it is inside. How did it get there?

This little iron ball is called "the jinglet." When you shake the sleigh bells it jingles. When the horse trots the bells jingle, jingle, jingle. In making the bell, this jinglet is put inside a little ball of mud, just the shape of the inside of the bell. Then a mold is made just the shape of the outside of the bell. This mud ball with the jinglet inside, is placed in the mold of the outside, and the melted metal is poured in, which fills up the space between the mud ball and the mold.

When the mold is taken off, you see a sleigh bell, but it will not ring, as it is full of dirt. The hot metal dries the dirt that the ball is made of, so it can be

all shaken out. After the dirt is all shaken out of the holes in the bell, the little iron jinglet will still be in the bell and it will ring all right.

It took a good many years to think out how to make a sleigh bell.

## HOW KINGS AND QUEENS HAVE DIED.

William the Conqueror died from drink; William Rufus, from hunting; Henry I., gluttony; Henry II., of broken heart from his bad children; Richard Coeur de Lion, by an arrow; John, it is supposed, poisoned himself; Henry III., and Edward I., natural deaths; Edward II., murdered; Edward III., dotage; Richard II., starvation; Henry IV., of fits caused by anxieties; Henry V., suddenly, from cause unknown; Henry VI., in prison; Edward V., strangled in the Tower; Richard III., killed in battle; Henry VII., wasted away; Henry VIII., from his excesses; Edward VI., of decline; Mary of a broken heart; Elizabeth of melancholy; James I., drink; Charles I., beheaded; Charles II., apoplexy from his bad life; William III., by the fall of his horse; Queen Anne, dropsy; George I., drunkenness; George II., rupture of the heart; George III., insane; George IV., drunkenness.

## THE DOVES.

Pretty doves, so blithely ranging  
Up and down the street;  
Glossy throats all bright hues changing,  
Little scarlet feet!

Pretty doves! among the daisies  
They should coo and flit!  
All these tollsome, noisy places  
Seem for them unfit.

Yet amidst our human plodding,  
They must love to be;  
With their little heads a-nodding,  
Busier than we.

Close to hoof and wheel they hover,  
Glancing right and left,  
Sure some treasure to discover;  
Rapid, shy, and deft.

Friendliest of feathered creatures,  
In their timid guise;  
Wisdom's little silent teachers,  
Praying us be wise.

Fluttering at footsteps careless,  
Danger swift to flee,  
Lowly, trusting, faithful, fearless,—  
O, that such were we!

In the world and yet not of it,  
Ready to take wing,—  
By this lesson could we profit  
It were everything!

—Wide Awake.

## PATCHES AND HEROES.

"Three! four! five! How funny!" cried the girls. "Hurrah!" shouted the boys. What were they counting? Yes; the patches on poor little Constance's dress. She heard every word, and the boys' loud laugh. Poor little heart! At first she looked down, then the tears came with a great rush, and she tried to run home.

"Cry-baby!" said the boys.  
"Don't want her to sit next to me," said Ella Gray.

"What right has she to come to our school?" whispered proud Lily Gross.

"There! don't mind a word they say!" exclaimed Douglas Stewart, leaving the group of rude boys and trying to comfort Constance. "Let me carry your books," he continued. "Cheer up! It is only a little way to your home, isn't it?"

Constance looked up through her tears to see the bravest boy in the school by her side.

"I live in the little house under the hill," said Constance. "It isn't like your grand house."

"No matter for that. It has pretty vines and climbing roses, and it's a very nice house to live in," said Douglas.

"I dare say you are happy there."

"Yes; I don't want to come to this school again," said Constance, softly.

"Oh, things will be all right in a day or two," said the boy, kindly. "Never mind them just now."

They had been talking of heroes a little while before; they had been wishing to be like Alexander, Caesar and Napoleon. There was not a hero among them except this same Douglas Stewart, who dared to stand out before all his schoolmates and befriend this poor, forlorn little girl.—S. S. Visitor.

## THE MISCHIEF-MAKER.

Nellie Hart is a regular mischief-maker. Are there two little girls in school who are known as friends, happy in each other's society, Nellie goes to work to make trouble. She picks up some little harmless word here, adds a word or phrase, and takes away a word there, changes the tone and manner, and makes the whole convey an entirely different idea.

"Mary Allen has a pair of mittens just like those I lost," says Frances McIntyre, innocently enough.

At recess Nellie calls Mary into a corner.

"What do you think Frances says about you?" she asks, in a mysterious whisper.

"What does she say?" asked Mary.

"Won't you never tell as long as you live and breathe?" says Nellie.

"No," says Mary, thoughtlessly.

"Well, you know she lost her mittens; and this morning she said, 'Mary Allen has a pair of mittens just exactly like those I lost,' she says; and if you'd seen the way she tossed her head, and then says she, 'So just like mine!'"

"She didn't mean I stole mine!" says Mary, naturally much provoked.

"Of course she did."

So there is a foundation for a very pretty quarrel, and soon all the school is taking one side or the other, and there is a great talk and trouble.

The little mischief-maker rejoices in the storm she has raised.

Do you know any little mischief-maker? If you do, never listen to her "says she's" and "says I's." If she comes to you with a story, turn a deaf ear, for the words of a tale bearer are as wounds.—*Child's Magazine.*

## Pleasantries.

A limburger cheese factory at Great Bend, Pa., was struck by lightning the other night, but it is hard to tell which got the worst of it.

An Englishman traveling in Galway saw a pig in a peasant's house, and said: "Why do you have the pig in here?" "Shure," says he of Galway, "the house has all the convainyances that a raysonable pig requires."

An out-of-town man, traveling in a Boston horse-car, pulled the bell-strap vigorously, and made the bell ring at each end. "What are you ringing at both ends for?" said the conductor. "Because I wish the thing to stop at both ends."

A raw German who had been summoned for jury duty desired to be relieved, giving this reason: "Schudge, I can nich goot English onderstan." Looking over the crowded bar, the judge replied: "Oh! you can serve. You won't have to understand good English. You won't hear any such here."

"Well, Phoebe (colored), do you attend Church?" "Lors, yas, Missus, couldn't live if I se didn't go to meetin'." "Do you have good times there?" "I guess we does. We have 'tracted meetin' goin' on; and last night our minister 'vited persons to de altar, when three came fow'rd, and we thought dat fast-rates consideria' de hard times."

A railroad conductor combats the current hallucination that the coming generation of Americans will be puny and sickly. His experience of many years convinces him that the contrary is the case, and that the average American child of "under twelve" who travels on a half-fare ticket, is as large as a boy or girl of fifteen or sixteen used to be in ante-railroad days.

The late Commodore Vanderbilt usually wore a white cravat, and might easily be mistaken for a clergyman. As he was riding in a horse-car one day, two young men were talking loudly and swearing profusely; one of them caught sight of the Commodore, and remarked to his friend, "There's a minister." Then turning to the Commodore, he said to him, "I suppose you think we are going straight to the bad place." "O, no, I don't," replied the Commodore, very pleasantly; when the fellow exclaimed to his companion, "I say, Jim, he's a Universalist."



Sunday-School Department.

SCRIPTURE LESSONS.

MAY 11. LESSON 19. 1879.  
Fourth Sunday after Easter. John xxi. 15-19.  
CHRIST'S CHARGE TO PETER.

15. ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. 16. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. 17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

COMMENTS.

Three times had Peter denied his Lord (Matth. xxvi. 69-74), just as Jesus had foretold (Matth. xxvi. 34). He had wickedly forfeited his right to be an Apostle. But as his Lord saw him go out and weep bitterly (Matth. xxvi. 75), He mercifully forgave him—but only after a thrice retraction of his sin, and a thrice renewal of his profession. Thus we learn, that he who goes out weeping may enter in rejoicing.

V. 15. Simon—of Jonas. It is not Simon Peter, you observe. He would indicate, by his patronymic (family name), his weakness and fault; his natural imbecility, in consequence of which he fell so deeply.

Lovest thou me more than these? That is just what Peter professed on a former occasion—to love the Lord more than his brethren did (Matth. xxi. 23). The question must have burned and seethed in his heart's core! Yea, Lord. He gives a candid but modest reply in the affirmative; and relies wholly on his Lord's knowledge of his heart as his voucher—thou knowest that I love Thee! Let us remember what is written of Jesus in this respect (Matth. xii. 25; Luke vi. 8; John ii. 24-25). Although it does not come out in the English and German text, in the Greek, the question and answer read thus: "Dost thou esteem me? Thou knowest that I LOVE Thee." Feed my lambs. As Peter is to be reinstated as a pastor, he is charged to nurse, first of all, the lambs of the flock—the children—whether infant or adult souls. Young converts are placed in the foreground.

16. Here we have precisely the same question again, with the exception of the last clause. Undoubtedly our Lord would impress it upon him by its repetition. And Peter, as if fully conscious of our Lord's intention, holds firmly to his declaration. Christ uses the word esteem, whilst Peter uses the word LOVE. Feed my sheep. Here the older portion of the flock is committed to his ministry. The stronger Christians may be meant now. Feed is probably pasture here.

17. LOVEST thou me? Jesus now uses the very word which Peter had employed, as if the disciple had won over his Lord to his own side. Peter was grieved. Now that Jesus had met him on his own ground, as it were, he trembled, lest, after all, he might not know himself as well as his Lord did, and another fall awaited him. Lord, Thou knowest all things; Thou knowest that I LOVE Thee! There is no Yea, Lord, prefixed to his last answer. As if he would not trust himself even so far as to affirm merely, but rest his cause wholly on his Lord's knowledge of himself. Once more we have—Feed my sheep. Here feed is taken in the sense of governing, whilst sheep stands for the whole flock. How well he remembered the charge of his Master we learn from his 1st Epistle, v. 2. The full sense of the three fold charge might then be: Nurture the Lambs; Pasture the Sheep; Govern the Flock.

18. Now that he was exalted to the high station of an Apostle, he must also learn the price he must pay for the honor conferred. When thou wast young, thou girdest thyself and walkedst whither thou wouldest. This signifies the Christian liberty and heroic boldness that should crown his apostolic labors. The Lord would protect him as a brave soldier in service. But when thou shalt be old. The evening of his life would find him a captive, even as his Lord had been. Thou shalt stretch forth thy hands. Peter died on the cross. A yoke was thrown over the victim's neck, with beams extending right and left, on which the arms and head were fastened. Another shall gird thee. The sufferer was bound to the cross. And carry thee whither thou wouldest not. This is his martyrdom, from which his flesh and blood would naturally shrink.

19. John gives us the key to this enigma. Ancient writers tell us that Peter was crucified at Rome, about thirty-three years afterwards, and that he deemed it so glorious a privilege to die for Christ, that he begged to be crucified with his head downward. Thus did this Apostle glorify God in the city of Rome. Follow me. Not only has this request a literal meaning—that our Lord called him apart for some further instruction which He intended to impart; but it was intended, also, to inform him that the only safe deliverance which he could expect, was by walking in His footsteps and obeying His word. By such a following would he at last be borne whither he would gladly be.

PRACTICAL THOUGHTS.—A self-dedication to Christ is the sole requisite in order to a diligent and sacrificing service. Love knows no burdens. Even martyrdom is regarded as a favor. Serve the Lord with gladness. He that loves the Lord with all his heart, and soul, and mind, and strength, will then know how to serve Him in a life of love towards his fellow-man. This is the essence of the Gospel.

REPEATING SERMONS.

For our own part, we should be glad to have our sermons printed in advance and carefully read and studied by all who were to hear them on the next Sunday. It would prepare them to receive the preaching of the Gospel: for reading is one thing and preaching is another. When a minister of the Gospel preaches, he masters the line of his argument and arranges his illustrations, and then throws himself into the discussion of the subject, looking his people straight in the eye

and firing up under the interchange of electric, physical and superphysical currents. Why, even an actor, a mere play-actor, we should think, would prefer to have his audience familiar with the text of the Shakespeare play which he is going to perform. For a still stronger reason, the preacher of the Gospel who, under powerful convictions of the tremendous import of the truths he is going to utter, ascends the pulpit to arouse the consciences of his hearers, should be glad to have all intellectual preparation which preliminary study could give them.

That is one good result of repeating sermons. The hearer knows the logic of the sermon, having heard it once; he is now more open for an attack upon his conscience. Moreover, the preacher himself has no longer to think of the argument, having become familiar with it, and can pour out the whole tide of his soul into the appeal to the conscience. George Whitfield never came to the largest measure of his success with a sermon until he had preached it thirty-six times. After that it became like a hammer, falling with tremendous blows upon his audience.—Dr. Deems,

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Time Table, in Effect Jan. 1st, 1878.

	A. M.	P. M.	P. M.	P. M.
UP TRAINS.				
Lve. Harrisburg...	8:00	1:35	4:15	9:10
Arr. Carlisle.....	9:00	2:35	5:15	10:10
" Chambersburg...	10:30	4:00	6:45	
" Hagerstown.....	11:30	5:00		
" Martinsburg.....	12:50	6:20		
DOWN TRAINS.				
Lve. Martinsburg...		7:00		8:00
" Hagerstown.....		8:25		9:25
" Chambersburg...		9:30	1:00	4:33
Arr. Harrisburg.....	6:00	10:55	1:00	6:00
Arr. Harrisburg.....	7:00	11:55	2:00	7:00
	A. M.	A. M.	P. M.	P. M.

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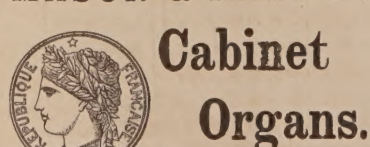
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## General News.

## HOME.

Gen. John A. Dix, long distinguished in the civic and military history of our country, died in New York city, on the 21st inst.

A scheme for dispossessing the Indians of their lands in the Indian Territory has been discovered, and will be thwarted.

What is known as the Army Bill passed the United States Senate on Friday last. It is supposed that the President will veto it, and that if Congress in turn refuses to make appropriations, another extra session will be called.

There was a terrible disaster in the coal mines at Wilkesbarre, last week. The roof of the mine, always thought to be dangerous, fell in burying or at least cutting off beyond the hope of escape seven persons. They cannot survive until the long and difficult work of a new opening is accomplished. The poor victims were in a vein 1200 feet below the surface.

Baltimore April 25.—The Rev. Bishop Edward R. Ames, D. D., of the Methodist Episcopal Church, died at his residence in this city at 3:25 o'clock this morning, in his seventy-fourth year, after a protracted illness from diabetes and pulmonary troubles. His last official act was to preside over the East German Conference, held in Baltimore during the first week in April, which he did contrary to medical advice.

## FOREIGN.

Chili and Peru are at war.

St. Petersburg, April 24.—A military tribunal assembled to-day to pass judgment on an officer of the Russian army for firing at a general, who had been ordered to search the officer's house. Three Russian students will be tried to-morrow for high treason.

Pesth, April 25.—A tributary of the Drave has overflowed its banks, and destroyed many houses at Szeged. The inhabitants pierced the dams to permit the water to flow off, and hope to escape the fearful disaster that threatens them. The river Theiss and the water in the Szeged continue to rise.

The total number of persons in Holy Orders in the Russian Empire is about 100,000. There are 420 cathedrals, 38,502 churches and 12,408 chapels. Of late years 423 new churches have been built every year. In 1877 about 11,300 persons entered the Orthodox Church, including 653 Protestants and 1,389 Roman Catholics. In the monastic institutions there are 10,500 monks and 16,000 nuns. The translation of the Bible into Russian was begun in 1856 and not completed until 1877. The first edition, which consisted of 24,000 copies, has been exhausted, and a second is in press.

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Rec'd from S S of Christ Ref ch, Annville, I E Hiester D D,	\$20.00
Jacob Bausman Esq, Lancaster, 1 car Coal,	9.14
Rev A L Dechant, collected in charge,	42.57
Rev S Roeder, Centre Hall, col additional,	2.42
Shadington con, Rev L E Perry,	10.00
Saltburg cong, Rev N Z Snyder,	2.77
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bedding &c,	7.00
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Acknowledgments on appointments for the quarter ending, April 15th, 1879. Westmoreland Classis. From 2nd Greensburg charge per J Truxel, Treas., \$40.00

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Brush Creek charge per Rev D B Lady, 46.64

Emmanuel charge per Rev J F Snyder, 12.50

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## THE MARKETS.

Philadelphia, April 26th, 1879.	
[The prices here given are wholesale.]	
Flour, Wheat, Superfine.....	\$2.50 @ 2.75
" Extra Family.....	3.25 @ 3.75
" Fancy.....	4.75 @ 7.00
Rye.....	2.75 @ 2.87 1/2
Corn meal.....	2.50 @ 2.75
Buckwheat meal.....	1.10 @ 1.30
GRAIN, Wheat, White.....	1.14 @ 1.14 1/2
" Red.....	1.12 1/2 @ 1.13
Rye.....	57 @ 58 1/2
Corn, Yellow.....	43 1/2 @ 44
" White.....	42 @ 43
Oats.....	32 1/2 @ 34
Barley two rowed.....	60 @ 65
GROCERIES, Sugar, Cuba.....	84 @ 85
" Refined out loaf.....	84 @ 85
" " crushed.....	84 @ 85
" " powdered.....	84 @ 85
" " granulated.....	84 @ 85
" " A.....	73 @ 84
Coffee, Rio.....gold.....	10 @ 15 1/2
" Mocha.....gold.....	13 @ 20
" Laguayra.....gold.....	14 @ 15 1/2
" Java.....gold.....	23 1/2 @ 25 1/2
PROVISIONS, Mess Pork.....	10.25 @ 10.37
Dried Beef.....	12 1/2 @ 13
Sugar cured Hams.....	9 @ 10
Lard.....	9 1/2 @ 10
Butter, Roll extra.....	10 @ 12
Butter, Roll Common.....	22 @ 25
Prints, extra.....	16 @ 20
" Common.....	3 @ 6
Eggs.....	12 @ 12 1/2
SEEDS, Clover.....	5.50 @ 6.00
Timothy.....	1.30 @ 1.40
Flax.....	1.42 @ 1.45
PLASTER, White.....	3.00 @ 3.25
Blue.....	2.50 @ 3.00

## NEWS FROM THE SIOUX—AN INTERESTING TRANSLATION.

We copied, some time since, an inscription in the Sioux language from a bell which Menely & Kimberly were about shipping to an Indian church and asked who among us could translate it. We got no reply from this quarter, but a note comes from a missionary in the extreme west giving the translation. The sentence is as follows: Eyanpaba. "Twe nah' kinhan kuwa eia." Herald. "Let him that heareth say, Come," from Revelation, and is an appropriate inscription for a church bell.

A FAVORABLE NOTICERY.—The good reputation of "Brown's Bronchial Troches" for the relief of Coughs, Colds, and Throat Diseases, has given them a favorable noticer. 25c. a box.

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## THE BLACK GOODS AT THE GRAND DEPOT.

JOHN WANAMAKER ANNOUNCES THAT IN THE MOURNING AND BLACK GOODS DEPARTMENT, AT THE PRESENT TIME, IS THE BEST STOCK THE GRAND DEPOT EVER HAD. BLACK ALL-WOOL CASHMERES, 38 in, 40 in, 48 in, wide. The largest assortment of these goods ever offered, including full lines of all the celebrated makes, and from the lower grades to the very finest numbers, 45, 50, 55, 60, 65, 70, 75, 80, 90c, \$1, \$1.10, \$1.15, \$1.25, up to \$2. BLACK SILK WARP HENRIETTES, \$1, \$1.10, \$1.25, \$1.37, \$1.50, \$1.65, \$1.75, \$2, \$2.25, \$2.50, selected with special reference to color and finish for the finest Mourning. BLACK TAMISE, 50, 60, 65, 70, 75, 80c, \$1, \$1.10, \$1.25. BLACK SATIN, 50c, 55c, 60c, 65c, 70c, 75c, 80c, 85c, 90c, 95c, 1.00. STRIPED AND PLAIN LIGHT WEIGHT FOR THE APPROACHING SEASON. JOHN WANAMAKER.

## THE LINEN GOODS AT THE GRAND DEPOT.

A GRAND STOCK AT THE GRAND DEPOT. Best makes only, imported direct from the manufacturers or purchased from their agents. We mention a few lots very much lower than present retail value. We warrant them perfect, sound and free from cotton. 190 REMNANTS 4-4 IRISH LINEN. 60 PIECES 4-4 PRINTED IRISH LINEN. 150 Designs, printed on Pure Linen Lawns, pronounced to be the best styles ever offered for sale, 22 1/2c, 25c, 28c, and 31c. Black ground Linen Lawns. Solid Black, 38 and 40 inch Linen Lawns. Printed Union Linen Lawns, 10c. per yard. 100 pieces Plaid Dress Linens at 15c; cost 27c to import. 45 pieces natural colored Linen for Furniture Slips at 15c; worth 20c. JOHN WANAMAKER.

There are 34 Departments in the Grand Depot, all of which have been greatly improved this season.

## LIST OF DEPARTMENTS:

A Black and Colored Silks.	R Flannels, Muslins and Dress Linings.
B Mourning Goods.	S Furs, Robes, &c.
C Dress Goods.	T Stationery, Books and Fancy Goods.
D Gents' Furnishing Goods.	U Millinery Goods, Bonnets and Round Hats, Ready-Made and to Order.
E Woollens, Ladies' Cloakings, &c.	V Infants' and Misses' Dresses, Cloaks.
F Notions, Jewelry, Fans, &c.	W Baby Carriages, Toys, Field Games, &c.
G Linens and Housefurnishing Goods.	X Door Mats, Rugs and Matting.
H Lace, Collarettes, Ladies' Caps, &c.	Y China, Glassware, &c.
J Upholstery, Lace Curtains, &c.	Z Zephyrs, Art Embroidery, &c.
K Shawls, Wrappers, &c.	FF Wooden Ware and Kitchen Utensils.
L Ladies' Dressing, Cloaks, &c.	HH White Goods and Embroideries.
M Hats and Caps, Men's and Boys' Wear.	NN Gloves, Umbrellas and Parasols.
N Hosiery and Underwear.	OO Trunks, Valises and Tourists' Goods.
O Boots, Shoes and Rubber Goods.	TT Perfumery, Combs, Brushes, &c.
P Ready-Made Clothing, Men and Boys.	YY Silverware, Cloaks, &c.
Q Clothing, made to Order.	

## OUR NEW SPRING GOODS WILL ASTONISH EVERY ONE.

NOTE.—If not coming to the City to see our New Goods for Spring, send for Samples. We do a Large Business Through the Mail.

## JOHN WANAMAKER,

GRAND DEPOT, 13th STREET, PHILADELPHIA.